The Commonweal

A Weekly Review of Literature, The Arts and Public Affairs

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THE TEMPLE OF LIBERTY

SINCE the editor of this paper was the unwitting cause of the explosion of wrath on the part of the Nazi government and press (two things which are one) against Mayor La Guardia, and because the name of this journal has been involved in the affair, it may be well to straighten the matter out so far as THE COMMONWEAL's main interest is concerned. For it would be deplorable if the plan for erecting a Temple of Religious and Civic Liberty at the World's Fair in New York in 1939, which THE COMMONWEAL was the instrument for proposing, should be lost sight of even temporarily in the torrent of sensational publicity concerning the chamber of horrors, with Herr Hitler as the chief exhibit, which Mayor La Guardia thought should be an annex to the Temple of Liberty.

There may be a certain appropriateness in the Mayor's idea. We remember that the great cathedrals of the Middle Ages freely used the mordant art of caricature and vividly illustrated the evils against which the cathedrals were built as spiritual fortresses by horrible caricatures in the form of grotesque gargoyles not only of infernal imps and their chieftain, Lucifer, but also of the human tools of the diabolical forces, sometimes even lordly prelates of the Church.

However, before the gargoyles and other carvings could be produced, the temple itself had to come into being; and we consider that the proposed Temple of Religious and Civic Liberty for the World's Fair in 1939 should be given precedence over any Madame Tussaud or Coney Island side-show idea, no matter how sensationally attractive the latter notion may be.

The idea was originally suggested by a lady, Mrs. Charles B. Smith, who asked this journal to promote it. Briefly, the suggestion was that a splendidly designed temple or hall, dedicated to

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religious and civic liberty, should be a prominent, indeed the central, feature of the World's Fair. It should contain murals, statues and other graphic exhibits illustrating the growth and development of the ideas of religious and civic liberty, culminating in their full flowering in the life and culture of the United States. In this temple there would be held meetings of all religious groups represented in the life of this country, and of other groups of citizens devoted specifically to the promotion and perpetuation of our civic liberties, and commemorative in particular of the historic American contributions to those fundamental principles associated in especial with the history of certain states such as Maryland, Rhode Island, Pennsylvania, Virginia, New York and others. There would, of course, be lectures, forum discussions, radio programs and motion picture exhibits, and other appropriate demonstrations. Here delegations from those countries whose culture holds fast to the same principles, or which are struggling to attain their expression in their political and social systems, could be welcomed, and they could bring their own contributions to the knowledge of and devotion to the fundamentals of free government.

Such a temple would represent the very spirit of the United States. It would represent the association of that spirit with the spirit of other peoples in a common attachment to the love of spiritual liberty and those human values which can only be sustained and maintained by the primary force of religion. At a time when that primary force is being attacked in many forms throughout the world, the value of such a demonstration at the gateway of the New World of the West would be of world-wide and permanent importance and value.

The editor of this journal laid the proposal before the executive committee of the American Committee on Religious Rights and Minorities, an organization composed of nearly one hundred prominent representatives of the Protestant, Jewish and Catholic groups of this country, none of them official representatives of their various forms of organized religion, but acting as citizens and as individuals, cooperating on behalf of religious liberty, defending it wherever in the world it is jeopardized, and creating and fostering public sentiment in its interest in our own land and everywhere else. A sub-committee was appointed to lay the suggestion before Mr. Grover Whalen, president of the New York World's Fair Corporation.

The committee was arranging for a conference with Mr. Whalen, but because of his absence from New York the conference had not been held; and the tremendous publicity which it finally received —desirable or undesirable as it may prove to be— was purely fortuitous. In justice to Mayor La Guardia, we desire to testify to our personal knowledge that he could not have been motivated by personal political motives when he made his now famous speech at the luncheon of the Women's Division of the American Jewish Congress on March 3. What he said was absolutely spontaneous.

The editor of THE COMMONWEAL preceded Mayor La Guardia in speaking to the great gathering of Jewish women, and in the course of his remarks he not only told the audience of the plan for the Temple of Religious and Civic Liberty, but took advantage of Mayor La Guardia's presence to appeal to the latter as the present head of New York's government to do what he could to encourage and promote the project. Nothing had been planned in advance by either speaker. The notion of mentioning the Temple of Liberty only occurred to THE COMMONWEAL's editor as he rose to speak. Mayor La Guardia most heartily approved the idea, and then proceeded to suggest the addition of the chamber of horrors.

Whatever opinion we may hold as to the propriety of his suggestion, or his tact, or lack of tact, in so vigorously expressing it, fair-minded people should remember that the torrential flood of vilest Billingsgate poured out, not only upon Mayor La Guardia but also upon New York City and the United States as a nation, by the Nazi press, which is the officially inspired mouthpiece of the Nazi government, proved that the Mayor's denunciation of the ruling powers of Germany are more than justified. This fact may not, it is true, justify Mayor La Guardia, as the official head of the mighty City of New York, in creating a situation which caused embarrassment to the national government of the country; but that he expressed the private opinions of many, many millions of American citizens of all forms of religious faith, and of diverse racial origin, cannot, we believe, be doubted.

Nevertheless, however undesirable the proposed chamber of horrors may be, and however unlikely it is that such a plan would ever be carried out in reality, the idea of the Temple of Religious and Civic Liberty should not be allowed to suffer, and should be most seriously considered on its own merits. Such a consideration, we believe, would lead to tremendous popular and corporate support of a project in which all the religious and civic groups and individuals of our nation could unite in furtherance of the most precious values which truly civilized nations can cherish. These values today need united defense against the rising tides of barbarism and heathendom that in many parts of the world have led to the worship and the service of tribal and racial tyrannies which avowedly seek the conquest of the world.

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Week by Week

STRAIGHTFORWARDLY asking the public to support his petition to Congress for authority to curb the Supreme Court, Mr. Roosevelt swept onward toward his goal of a revamped Democratic party. There was in his speech more than a hint that Senators who opposed him were not stanch and up-to-date followers of the donkey; and these insinuations were promptly dealt with. Nothing has, of course, been added to the discussion of judicial reform. Three weeks ago the question was whether the country wanted a Court that would do the President's bidding here and now, or whether it desired an amendment—perhaps a series of amendments—making it perfectly evident what the authority of the federal government was henceforth to be. Today this is still the question, and it is no smaller than it was despite a goodly amount of what might be called diathermic treatment. Just one thing has been made clear. Mr. Roosevelt believes that an amendment would be agreed upon too slowly at best to be of much use to him. If Congress wants one for future use, well and good. Nevertheless the fact still remains that the Supreme Court might well declare the projected law unconstitutional, if passed. Such an action could even be desirable, under certain circumstances. For it would crystallize much that needs to be said on the subject of authoritarian democracy. To what extent can an orderly government acting within the framework of the Constitution confer powers upon the chief executive without running the risks of dictatorship? And how far would such a grant conform with the will and best interests of the people? It seems to us that a test for one's attitude toward both questions is now agreed upon.

The Trend of Events

ALMOST at the beginning of Mr. Roosevelt's administration it was said that his reputation might depend upon the extent to which inflation went. There is no doubt that the most serious problem of all is the effect of continuous price rises upon the budget of the individual and the nation, especially if social welfare expenditures cannot be curtailed. Notice, for example, the award of higher wages and shorter hours by the steel industry. This was followed immediately by a corresponding increase in the price of steel, which of course manufacturers must pass on to consumers. It is quite possible for all the major industries to adopt a similar policy, and thus gradually to compel every kind of smaller fry to follow suit reluctantly or otherwise. Eventually the burden would fall upon the population groups dependent upon relatively fixed incomes. To these groups the millions on relief necessarily belong. If the development ever really got under way, it could be halted only by a rigid enforcement of price control. That in turn is not conceivable except inside a carefully planned economy. Developments toward inflation are in all truth the signals that now most bear watching. By comparison with them recently adopted methods of labor organization are of subsidiary importance.

A Dilemma Has Two Horns

THE CORRELATION of "the sharp upward movement in wholesale commodity prices that has featured recent weeks" (to quote the Bureau of Labor Statistics) with the submission to Congress of the report of the President's committee on the NIRA and its administration was very logical. If an important change is to be made in the pre-depression economic landscape, prices cannot be left to the cupidity of sellers. Laws and regulations, labor unions and public pressure increasingly interfere with market play in determining production costs, but as long as the business men who must submit to these raised costs can pass them along at will to the public in higher prices, no very important change takes place. The jump in steel prices was quick and dramatic, and its efforts can easily spread in such a way that steel workers will in the long run receive no benefits whatsoever from their new union wages. There are two horns to the economic dilemma: costs and prices, wages and cost of living, production and consumption, and citizens necessarily straddle them. Lasting comfort as a producer is quite impossible if you are being submerged as a consumer. The alternating spirals of inflation and deflation can obviously only be really checked by measures which deal forcefully with rising and falling prices. Increasing price awareness again brings NRA to mind. The old NRA superseded the market in fixing costs, and did likewise in fixing prices and selling practises. This was undoubtedly dangerous, but it was at least realistic. NRA was a price-raiser, however, and the current problem seems to be to prevent prices from rising. Still, it is the same problem of prices and their relationship to costs: to what extent shall they be governed by natural forces of supply and demand, and to what extent by deliberate human judgment?

When Britain Arms

SOCIAL and economic consequences of Great Britain's decision to spend nearly $8,000,000,000 for rearmament are of growing international importance. The money cannot all be spent at home; and in order to make purchases abroad, the British must build up export trade balances in countries with which they deal. Yet these balances automatically mean

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lower prices, and therewith competition for countries whom London has hitherto been willing to finance. As a matter of fact, rumors of an impending commercial war with what remains of the German export industry are not lacking. Meanwhile the impact of these huge expenditures upon the British and the world markets is already felt. It is probable that for the first time since the war the unemployed Englishman will become a rarity. It is even more likely that the amount of juggling by those who can in a measure manipulate the prices of certain raw materials will establish a new record. In both cases the fortunes of all Europe are involved. If one listens carefully, repercussions can be heard throughout even the Balkan states. The English themselves know that theirs is a hazardous and fateful venture. Being something forced on them rather than adopted of free choice, their "rearmament game" belies all the books written on the subject and promises to make a good deal of material for history. Perhaps the expected war will come before the $8,000,000,000 are spent. Possibly it will never begin. Yet such is our world that the mere act of preparation affects the whole human race.

The "Youth Control" Amendment

DOES the proposed Child Labor Amendment give Congress the power to legislate concerning education and to make grants of aid accordingly? This is the question which New York's bishops have raised, and to which advocates of the legislation have tried to respond. Making a clear-cut answer is difficult, as will be seen from most of the articles and orations devoted to the subject. The average advocate is concerned only with stamping out the evil of child labor, concerning which his emotions and sometimes his allegiance to an interpretation of economic values have been aroused. A most important factor is the desire of some labor people for legislation designed to raise the age limit at which gainful employment may be accepted. Pressure also comes from those who feel that government supervision of apprenticeship is very necessary. All holding such impressions or views find it difficult to understand why Catholic insistence upon parental and Church rights to supervise education should block progress. Some are unfairly accusing the New York bishops of reactionary tendencies, though doubtless most of these are persons to whom parochial or religious schools mean nothing. Indeed the Catholic point of view is, one finds, generally very poorly understood. The whole problem could be solved at one stroke if the amendment contained a clause saying that no action Congress may take shall abrogate or suspend any portion of the bill of rights. Insistence upon this safeguard did not appear necessary to those who framed the amendment, because they were living in a time when Congress could be depended upon not to interfere with basic privileges. Today the situation is somewhat different. It is probable that future amendments enlarging the powers of the federal government will all contain a clause on rights. Why not begin with child labor, and send the proposed amendment back to Congress for revision?

Bureaucracy Must Go!

IT IS the published boast of Mr. Walter Duranty, the brilliant New York *Times* correspondent in Russia, that he writes as he pleases. To question its truth would be to insult, quite gratuitously, the great newspaper he represents and the integrity of Mr. Duranty himself. We have no wish to do this, and not the slightest suspicion that it would be justified. But if everything Mr. Duranty writes is referable solely to his own inner processes working upon his observations, that fact fairly invites equally free criticism of those processes. It is no new phenomenon in the world that a highly gifted mind should occasionally produce conclusions at which the ordinary pedestrian logician blinks in helpless incredulity; but we feel that one of Mr. Duranty's recent dispatches from Moscow forms a very creditable addition to this philosophy of "never-never land." Speaking of Stalin's recent decision that bureaucracy in Russia must be supplanted by democratic processes, Mr. Duranty assures us, quite gravely, of the following: That "Stalin no less than his master Lenin never failed to stress the importance of party democracy and the right of criticism"; only, as *Pravda* cogently points out, constructive criticism is "the duty of every party member," while destructive criticism "is the work of enemies." That the party "recently discovered to its dismay" that in some places "party executives were being 'chosen' by a small group of insiders instead of being elected"—an instance (again to quote *Pravda*) of "pure bureaucracy," quite against the Stalinist principle (once more reverting to Mr. Duranty) that "the Communist party must be bureaucratic or democratic." Finally, that it is "a short-sighted view" to stress similarities between Bolshevism and Fascism, because Stalin is relentlessly fighting for democratic ideals. We do not know whether Mr. Duranty has forgotten such definitions as: that democracy does not consist in voting for one of two members of the same party; that criticism means criticism, not just one selected section of it; that a country ruled personally is in the general category of every other country ruled personally, and not in the category of countries ruled democratically. But one thing is clear: Mr. Duranty's writing certainly must please more than himself. It must mightily please Mr. Stalin.

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RELIGION AND SCIENCE

By WILLIAM M. AGAR

Scientists and theologians have often crossed swords during the past century, but it is doubtful that much reason for continuing the ancient warfare remains. The conclusion derivable from much recent literature on the subject is that peace ought to reign—though, to be sure, it may be a peace hampered by muddled philosophies. Dr. Agar has prepared a careful summary of the conflict in its present stage. This will form the subject-matter of several articles, this being the first.—The Editors.

THE MODERN opponent of Christianity, and of Catholicism in particular, denies that faith is rational and decrys supernaturalism as based on outworn myths and ancient superstitions that have no empirical basis and therefore cannot be true. The Christian is often puzzled by these attacks because they contradict what he believes to be self-evident and leave no common basis for discussion. It is always possible to dispute a man's logic and perhaps convince him of error, but it is not possible to argue when first principles are antithetical. Therefore, if there is to be any rational basis for discussing the relation of religion to science, it is necessary to clear away the uncertainties and to know exactly what the argument is about. Then, and only then, can it be determined whether there is a basic antagonism between the two or whether conflicts are due to misunderstanding and ignorance of the scope of each.

The present age prides itself on its reason and logic. It likes to attribute the beginning of modern thought to the development of the scientific method and to the genius of Descartes, and overlooks the fact that the emphasis on reason was a legacy from the scholastics who, however, had a corrective in their faith. Since this corrective was subsequently lost many thinkers proceeded to deny the existence of anything that could not be directly perceived through the senses. The resultant philosophies were burdened with the bias of their authors; they were limited to the material and rejected all a-priori judgments.

It should be clear, however, that this rejection was more apparent than real, since a mind which disavows everything it cannot prove is burdening itself with incalculable difficulties. The attempt to reduce the beginnings of thought to logic can only be likened to the attempt to climb a rope which is not attached to anything. For the conciousness of each individual develops a perception of its material surroundings on the basis of its own self-knowledge. Without intuition of the validity of certain convictions thought is not possible. All logic, all thinking, is based ultimately on certain self-evident truths that are not susceptible of proof. The empiricist accepts as many of these as the Christian does, but the former chooses to ignore certain ones and to believe others. It is true that he has sensual evidence for the existence of many things and names to label them by. He also knows some of the general "laws" that unify them. But to name a thing is not to explain it, and the "laws" are prophecies after the event: they merely express an observed sequence which our experience has never contradicted.

As a matter of fact, the reality initiating the sense messages that affect consciousness, and upon which perception of the physical universe depends, will probably always be illusive. It is only necessary to imagine a being with different senses than man, or one with sight, hearing, etc., attuned to a greater range of impressions, in order to realize the infinite diversity of possible pictures of such common things as apples and tables. It follows that such every-day objects, and with them all material bodies and forces, can only be imperfectly apprehended even with the aid of precise instruments, yet they are the data upon which the inductive generalizations of science are based.

Furthermore, it must always be remembered that once the scientist passes from the acts of weighing, measuring, observing and recording, and begins to generalize, he is entering the domain of philosophy and metaphysics. It is here that he meets the necessity of deciding which undemonstrable truths he will accept and which he will reject. He makes his choice on the basis of his own philosophical inclinations, themselves determined by his training and outlook. If his training is confined to the material, his outlook is necessarily restricted; and, though he has the right to choose if he so desires, he should not claim that his choice is the only possible one.

It is this restricted viewpoint which makes the scientist liable to the grave error of regarding the material elements of reality to which he devotes his life as alone true, and as the only ones upon which a system of thought can be built.

The ways of thinking change from age to age; the self-evident truths of one generation are rejected by the next, and no work of apologetics is timeless. It is characteristic of many of the leaders of scientific philosophy today that they recognize science for what it is—namely, an important adjunct to human knowledge. By ceasing to regard it as the only source of truth they have freed

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it from an intolerable burden, and by recognizing the existence of other categories of knowledge they have constructed a world picture with a place in it for supernatural truth. To be sure, there remain many to whom this constitutes treachery to the new learning and leads back to the darkness of the past. But the road to conciliation is smoother than it has ever been before and the duty of the Christian apologist is clear. He must dispel the illusion of antagonism and point the way to a new synthesis which will take all truths into account.

The origin of modern materialism and scepticism is traceable to many things, but, since it apparently drew most of its nourishment out of the growing knowledge of nature from the fifteenth century down to the present day, science is often pictured as necessarily materialistic. On the other hand, history shows that there always has been a philosophy of naturalism opposed to supernaturalism and that its importance has waxed and waned. History also shows that supernaturalism in some form or other is the invariable answer of great thinkers to the riddle of existence. Science also has always existed and it reached great heights in the Alexandrine and later Roman periods. But we are not now concerned with antiquity. The modern advance of science dates from the end of the Middle Ages and the modern conflict springs from its supposed incompatibility with the Christian manner of thought.

When Christianity came into the world and conquered ancient Rome, it established itself, in one aspect at least, as a system of theology and philosophy based on supernaturalism—on Christ's teaching as the fulfilment of the Law and the Prophets. The barbarian conquests dissolved the empire and the darkness that encompassed Europe was lighted only by the learning of the Church. This light became dim at times, but it never went out, and with the coming of more settled conditions it grew bright once more and produced the great philosophic syntheses of scholasticism.

Today the intellectual world recognizes these as among the highest products of human intelligence, but it claims also that the insistence on supernaturalism and on authority in theology prevented for long years the growth of the purely material knowledge we call science and all its attendant benefits. It is said that Christianity was and is the foe of science, that science has gradually eliminated it from the consciousness of intelligent men; and, in a superficial way, the growing secularization of our culture that has paralleled the development of science in time upholds this thesis.

The problem that these claims pose has many aspects, social and cultural as well as religious and scientific, but the latter two alone concern us here. We must inquire into the reasons for past conflicts and place the blame where it belongs. We must trace the growth of the scientific method and of the philosophy which motivated it, then try to understand the thought of the world into which it was born and recognize the parasitic growths on the body of religious thought which science helped to kill. We shall find these were always ancient scientific views that had been allowed to become a part of the Christian viewpoint.

Religion and Science Defined

Religion is the voluntary subjection of oneself to God. It is an act of the will whereby the creature man binds himself to his Creator, God, and puts himself into direct contact with the supernatural. Science is the classified knowledge of the facts concerning nature.

If one admits for the sake of argument that there is a God and that He has created the natural world, a priori, there can be, theoretically, no conflict between the facts learned from God by direct revelation and those obtained by a careful study of His creation. If the existence of God is denied there is, of course, no end to the possible conflicts. In either case it is foolish to say that there can be no actual conflict between the two, for such a statement exhibits a lamentable ignorance of human nature. Truth is not so clearly defined. Only by taking ignorance, fear and even wilful misrepresentation into account, and adding the natural inertia of the human mind, its resistance to new modes of thought, can we discover the basis of the ugly battles that have been waged to the discredit of both combatants.

Two Modes of Thought

There was relatively little true scientific thought in the thirteenth or in the immediately preceding centuries, yet it is not proper to say that scholasticism was opposed to science. It simply was not interested in it, even though it drilled the human mind in clear thinking and actually prepared a rational base on which science could stand. Its efforts were directed along other lines. It attempted to unify theology and philosophy and establish an independent value to each. It demonstrated the harmony that exists between the natural and the supernatural and effected the conciliation of reason to faith. It is true that Roger Bacon and Albertus Magnus insisted on the importance of developing a philosophy of nature on empirical grounds, and Saint Thomas Aquinas recognized the possibility of a theory which would alter the structure of Aristotle's cosmogony even though he patterned most of his scientific thinking after that of the Greek savant. But these ideas were not developed because science was not the method of the day. Scholastic thinking was deductive. It started with generally accepted principles and developed their logical consequences. The thirteenth century was an age of reason, of strict mental discipline, and keen,

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clear logic, but it was not a scientific age, and the sporadic attempts to open up a new approach to knowledge failed.

Scholasticism was an eclectic philosophy but the rejection of new modes of thought meant that its great synthesis of existing knowledge was virtually completed by the fourteenth century. It had been vital, progressive, flexible; it became stiff and formalized, its dialectic sterile. In spite of Aquinas's warning, the argument from authority grew all important and by the fifteenth century discussion was largely academic and extraordinarily elaborated. It busied itself with subtleties and remained oblivious to the growing importance of the scientific method.

In the meantime the age of exploration had begun. The true size and shape of the earth became generally known, new countries were discovered, the globe was circumnavigated, and the limits of man's vision receded. At the same time observations of natural phenomena multiplied, experiments were tried, instruments of precision were devised, and the age of science was ushered in.

The pity is that the old learning was dead. The later scholastics had attacked the spirit and method of science so that when the new learning sought a philosophy of its own it did not consider the old one. The cleavage of thought which resulted has been detrimental to all concerned and it would seem that the chief blame rests on those whose blindness betrayed their system just when it could have become the foundation of a new world movement.

A combination of the new system in science with the old system of epistemology, philosophy and theology would have revivified the old and perhaps prevented the new from laying such emphasis on observation and experimentation that these came to be regarded as the only valid methods of arriving at certainty. This undue emphasis restricted the scope of inquiry and gave scientific philosophy a materialistic bias.

It is true that the methods of the new learning are different from those of the old. With a few exceptions the scientific thinking of the medieval period was based on metaphysical preconceptions which were often taken bodily from the Greeks. For instance the Greeks, and after them the scholastics, conceived the heavenly bodies as perfect and the circle as a perfect figure. There is no known reason for these preconceptions but they were accepted and it was argued logically enough that the heavenly bodies must be perfect spheres and that their orbits must be circular.

On the other hand, the scientific method depends upon observation and experiment. It abandoned these preconceptions, determined the eccentricity of the orbits and formulated the general principle of gravitation to explain the facts as observed together with many related ones. That this principle has recently been modified to fit new observations merely emphasizes the method by which science gradually draws nearer to the truth. Willingness to discard any idea so soon as a contrary fact is discovered is the earmark of the method and points the way to progress. But in spite of this, deduction remains important and no collection of facts is of any consequence until intuition, the sine qua non of scientific genius, uncovers the unifying principle and fits each fact into its proper place in the picture of reality.

It is also true that the deductive, mathematical methods of Descartes, the first great philosopher of the new era, influenced science more than all the labored emphasis on induction on the part of Francis Bacon and others. Unfortunately, however, Descartes helped complete the cleavage between the two systems. Saint Thomas regarded the soul and the body as bound together in such a manner that neither was complete without the other. The compound of the two thought and acted. Descartes, on the other hand, saw nothing in common between the two and localized the mind, which to him was almost synonymous with consciousness, in a particular part of the body. He made it a sort of guiding principle which directed the body somewhat as a driver directs a car.

This separation made it easy for subsequent philosophers either to reject the substantial existence of matter, or to deny the reality of mind and spirit. The resulting philosophies of idealism and empiricism have been with us ever since, and the fundamental problem of modern philosophy, which grows out of the divergence between the world as apprehended by science and the mental world of values, has its roots in the same soil.

It is the duty of the neo-scholastics to show that the rapprochment between the two is possible on the old scholastic basis, and the fact that a modern scientist with the standing of Sir James Jeans can say that the universe looks more and more like a great thought points the way to reconciliation.

Song for Lent

Quench heaven's lamps, say love is over!
Let there be an end to pining,
Exclamations cease;
Say no more. O with Romeo,
Let us have no Juliet's repining—
Only peace.
Quench heaven's lamps!
Love came with a star long ago.
Say lesser love is over
Between miser sense and sense:
Let them sit in the dark counting
Their pence!

FRANCIS B. THORNTON.

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DARK KNIGHTS AT ST. AUGUSTINE'S

By JAMES F. CUNNINGHAM

ST. AUGUSTINE'S CHURCH has nothing to do with Carthage in Africa, though the members of this parish are from that land remotely. It is the Catholic Colored Mission under the direction of Father John Dudine at Louisville, Kentucky. I was called there a few weeks ago to conduct a retreat for the Colored High School and to assist in the parish while the pastor did research work elsewhere in this particular type of mission activity, and I doubt if many missionaries encountered the same adventures that befell us during our three weeks there.

Retreat ended on Tuesday evening and we anticipated a few days of rest before returning to headquarters. The waters of the Ohio were flowing past just a few miles from us at a moderately slow rate of speed but rapidly extending their width. On Wednesday afternoon we went down to investigate and found the water coming up into the streets and some homes already inundated, but in spite of the heavy rain we were not seriously alarmed. Thursday afternoon Father William Murphy, acting pastor, made a sick call a few miles from the church and called back a few hours later to say that his car was stalled by the water but that he would be back in the morning. He neglected to mention which morning, for though we heard from him nearly every day it was exactly nine days later before we saw him again, and he has not seen his car yet. During the flood it was buried under some seven feet of water on Broadway, and I do not mean in water of that depth but that much water was over the top of it. He tried to get back next morning to find himself cut off; a river barge was going upstream three miles or more which would put him above the church, so he boarded that, only to find that it had to be turned suddenly into a relief boat, and as rescue worker he labored night and day for the duration of the flood.

It was on Friday that the colored folks began to worry, though surely at 13th and Broadway, almost in the heart of the city, there was no cause for alarm. Never in history, so far as we could find out, had the water come up so far. But family by family those further west on Broadway began to leave. Sacred Heart Church, some four blocks to the west of us, had already begun to take in white refugees. A food kitchen was established and the Red Cross sign and Public Health Nurse with her hypo-needle of typhoid serum were familiar sights. And still the waters rose.

The basement of St. Augustine's Church was used on Saturday and Sunday for about sixty colored people, the Red Cross having furnished the blankets and cots. The white people of the district who wished to remain near their homes were being housed in the Colored High School while others were being taken to the Armory and thence distributed through the Highlands. Before it was over, less than 90,000 people, in a city of over 300,000, were in their own homes. And now the refugees came in earnest; truckload after truckload came up Broadway to the Sacred Heart Church and to the factory across the street. Old and young, the old in sort of a daze or mental paralysis as if they could not quite comprehend why they should leave their homes and everything behind to the mercy of the remorseless waters. The young regarded it as a lark. All were very patient in face of this major disaster.

Saturday night the janitor came. "Father," he said, "I think that we had better get those people out of the basement of the church. The water is beginning to come in." And it surely was. We had been watching Broadway and estimated the waters would have to cover another block at least before they would reach us, but the flood slipped up 13th Street from the south right behind us. Out went the colored refugees, now numbering well over 100, into the school and upper church. Conditions were not too bad. We had gas, light, water and, in spite of minor difficulties and discomforts which we expected, all was going well. We did not anticipate much water in the basement of the church but as a matter of precaution raised the piano to the stage about four and a half feet above the floor level. At noon the next day water was covering the floor of the stage and playing with the foot pedals on the piano.

And then our troubles began. In the rectory we had about fifteen white people, one of them a Public Health Nurse who began giving typhoid "shots." Added to flood difficulties came sore arms from the first injection.

Too much cannot be said in praise of the Red Cross without whose constant assistance we should have gone hungry several days. I still do not understand how they went into action so quickly and with such speed in giving assistance. Within an hour or two after calling for supplies, all during the disaster, they were at our door by truck or by boat. And I might also mention the Bond Bread Company which gave us over 1,200 loaves of bread for distribution from its 14th Street and Broadway bakery, during a week when money was useless. The Louisville Tin Stove Company gave out innumerable stoves free of

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charge. It is a tribute to radio, to speedy communications, to organized relief, that provisions and help from all over the country began to pour in almost from the first hour of need.

We had running water an hour in the morning and an hour in the later afternoon, so we filled the bath-tub and used that for practically everything. All drinking water had to be boiled.

The waters were still rising and now the rectory became headquarters for the boat station and army men in charge, later to be replaced by the navy. In front of the church we could watch the water slowly rising, a foot, two feet. And now motorboats with finally a coast guard cutter, the Cape Fear, with a full crew are passing by. But with the high water comes more trouble. It is only two feet from the kitchen floor and has put out the rectory furnace so we have to depend entirely on gas. It will be cold but as long as we have gas heaters and electricity we shall fare all right. Then out goes the electricity. There is no light and we can no longer follow the progress of the flood by radio. Those 3,000 miles away know more of our plight than we who are in the midst of it.

The water is still rising as we go to bed but all are safe. We are caring now for over 150 Negroes and feeding another 100 who have built a bridge across a rear alley so that they can reach us for provisions. It is almost midnight before we have everything settled. All night long the work of taking out the refugees from second floors a few blocks to the west of us goes on. In front of the rectory they transfer them from motor boat to high-body trucks which can go into about three feet of water without fouling spark plugs or getting stalled. There is no sleep possible with all the shouting; and going out, we find that it is impossible for us to move now without rubber boots, save in the back yard.

At three in the morning we have a scare which took at least half a year off our lives. We were still sleeping in our clothes, partly to keep warm, partly to be ready for whatever came, and all were enjoying much-needed rest. The shouting had stopped, when suddenly it seemed that someone had misplaced the Battle of Madrid and dropped it on our back verandah. Explosion after explosion rent the air, the sky was vivid with flame and huge black clouds of smoke billowed up. There were shrieks, calls, the sound of many feet moving and clothes being hastily gathered together, as the explosions still rocked the house and lit up the sky for miles. Our Negroes rushed through the church to get into the boat tied to the railing at the front door. Some walked in water waist-deep to get to dry land a block away before we managed to stem the tide and keep them all in the church and together until we determined what course to follow. Was it gas, dynamite, oil or gasoline which covered the waters? No one could tell. Then came the clang of bells, the shrill weird notes of the fire sirens, but the fire trucks could not reach the fire and had to stop at the church.

Someone at the house or nearby called the police and reported that we wanted to leave. The army officer picked up the urgent call on his radio and came over in a boat, several firemen joined him and after a conference in which it was decided we were in no immediate danger we decided to remain. Just then two Greyhound Buses and three U. S. Mail trucks came up, the latter right through the water, ready to take out the whole group. It was the P. J. Callahan Varnish Works which blew up, and as we were now surrounded by a lake of water all agreed we should go back to bed—but who wanted to sleep? Each night for the next three the fire flared up again as if to frighten us, but by that time we were accustomed to it. It was the sudden awakening, the uncertain quality of what we were facing, the resounding blasts in the dark of night, which caused all to be alarmed. All records of the church were prepared for removal, everything in order for a hurried evacuation, but how thankful we were that we could remain where we had food and clothing.

When we sent the colored folks back into the church to wait while we determined our course of action, they prayed loudly and vigorously. One woman took a candle in one hand, her rosary in the other, and holding both very high led the congregation in fervent prayer. It was a good idea, and every night from then on, with the kind permission of the Bishop, we had rosary and Benediction in the church for all of our refugees. Night prayers in common had a settling effect upon them and us.

But there came another night and still another scare. This time it was almost five in the morning when a call came to us that all had to evacuate. Was it a rumor or fact? The air is filled with wild rumors. It is not going to be easy to move the large group we have with our supplies and keep them all together and where to put them if we have to move is beyond us at the moment. After climbing into boots and rubber coats, we make an early morning call on the army officer in charge, to find out that there is no order for us to move and that the word came to us from an overzealous rescue worker. So back with the cheerful news. "We don't have to move! There is only about another foot of water expected so we are safe." But they do not seem to understand, at least there is no joy. The housekeeper in a sepulchral voice says, "They have just turned off the gas." And that makes everything simply grand, for we have no other method of cooking.

Off we go again. Borrowing a boat is easy (we have given the army officers some good hot

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meals), so at six in the morning a priest and a colored boy, both much the worse for wear, are knocking at the door of the Louisville Tin Stove Company. There has been a great deal of ecclesiastical begging in the history of the Church but I know of no other priest who had to beg for two stoves at six in the morning and then carry one of them on his back down five flights to the boat. But in an hour the men at the house have taken them off the boat, dismantled part of a wooden fence around the rectory for firewood, and we have coffee. It is the feast of St. Paul's Conversion and we are ready to enjoy the community feast, but the early morning work must have made me unmindful for as someone hands me a hot cup of black coffee at seven-thirty I take it, and then there is no Mass. Good Saint Paul, you had a night and a day in the depths of the sea—you must know how we feel.

Several large metal drums in the school yard are put into service as open stoves by the colored men who cook breakfast over them (in the rain) and all seem satisfied. But it is difficult now. We have no heat and with one small stove for the rectory and one for the school our cooking facilities are limited. We must get at least one more, so we run the boat into the front room of a nearby home to "borrow" their cook stove for a few days, that is, until they come back. Fortunately the rain keeps the temperature not too cold.

To see the kindness shown everywhere made one proud to be a human being and we wondered how we could overlook so many sterling qualities in men at other times. Thousands of acts of heroism and forgetfulness of self were performed daily. Eight Sisters of Nazareth being taken from their convent were thrown into icy waters as their motor boat split in two and were rescued by strangers who had to go into the water after them. One of the Sisters was carrying the Blessed Sacrament and went down beneath the murky waters twice rather than relinquish her hold on the ciborium. Finally a policeman, from New York I was told, jumped into the water and saved her. One Sister climbed a nearby telephone pole and held another Sister. A boat passing at the moment rescued them.

A farmer living some 200 miles away drove as close to the flood area as possible, bringing forty quarts of milk to the babies as his contribution. Two men—I don't even know their names—after delivering food all day in a row boat heard that we had several colored babies at the school (we had eleven very young children, thirty or more older), came by to verify the report, and then about eight in the evening and almost exhausted they rowed three miles each way to a relief station to bring us back several cases of milk. It would be a great pleasure to meet all these unsung heroes again. But they needed shaves, their faces were dirty, hands blistered, eyes bloodshot, and they were soaked to the skin as they carried on, so I am afraid we should not recognize them.

After the waters reached the crest, it was merely a question of getting enough food to feed the group, and watching for any sick. The Red Cross was a good provider of food, and one night we had to take out by ambulance a baby who had developed pneumonia. There was still no heat for large numbers. Each day children and adults without murmur lined up for, in fact came seeking, typhoid injections. What progress public health has made when children walk in entirely unafraid and say, "Can we have some typhoid shots?" Each time our Public Health Nurse gave these injections she averaged about 300. To her goes all the credit for preventing sickness among the refugees, as she was "on the job" every hour of the twenty-four.

Health, Welfare and Relief agencies all worked harmoniously. And finally came the day, Friday, when the waters began to recede. Out in front went our colored folks to verify the story. Yes, it had gone down at least an inch. On Sunday it had gone down enough so that we were able to open the front door of the church.

Privations! Yes, our colored men especially had privations. For a whole day there was not a cigarette in the group, but late in the afternoon a barge loaded with provisions sank right in front of the rectory. We all helped unload it, so that not a single bit of food was lost. And on that barge were twelve cartons of cigarettes which we "borrowed," saying a grateful prayer for the donors.

With the receding waters came the Sanitation Department workers sweeping the streets and putting the West End under quarantine to get ready for normal life again. This will take a long time, and our refugees will not be in their homes for a few more weeks. A fourteen-foot boat is parked high and dry about eight or ten feet above street level on the steps of the Post Office at 6th and Broadway; motor boats, launches and rowboats dot Broadway, left there as the waters withdrew. Cars with ruined tops or smashed windshields where boats hit them, are to be seen at almost regular intervals.

But here it is Tuesday, February 2, and we have been in Louisville since January 10. The first train in ten days has run into the water-bound Union Station and on it is the pastor, so it is now his problem. It is farewell to these colored folks who could laugh and sing when "Ole Man River" came right in bringing the door along with him. No trains for the south as yet, but a plane leaves this afternoon for Nashville from Bowman Field, and on it goes a missionary who went to Louisville for a three-days retreat and remained for a three-weeks flood exhibition. It was a grand show, Louisville!

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CATHOLIC NEWS

By EMMET LAVERY

SINCE Catholic Press Month has just passed it is perhaps as good a time as any for a devil's advocate (ex-city editor, if you insist) to ask a few questions regarding the relationship of the Catholic press to the Catholic news of the day. Now that we have urged the faithful to support the Catholic press and expressed hope that circulation figures would go up more rapidly, deponent suggests that we look at the situation with the candid eye of the average newspaper man.

News sells papers. It always has. And when you don't have the news, you don't sell papers. Therefore, a question: are Catholic papers giving adequate coverage on the news—or are they being scooped by their more worldly contemporaries?

We are all agreed doubtless that a newspaper, just as a play or a poem, must justify its position first by virtue of its professional competence—and not by the incident of its Catholicity. Yet aren't we expecting Catholic papers to be supported just because they are Catholic? And if the majority of them really justified their position as newspapers or journals of opinion, wouldn't it be a simple matter to sell them on their merits?

Personally I have a suspicion that a large section of the Catholic press does not give us the news while it is still news! Yes, I know that at first glance the thorough and objective method of handling the current news from Spain might seem to refute that suggestion, for certainly the Catholic press has done well on this assignment. But I am afraid that this objectivity of thought is something that is reserved for foreign news and not lavished upon our domestic news.

Consider for a moment the news coverage supplied by the Catholic press on the occasion in December last when Bishop Gibbons of Albany eliminated the gambling game of bingo from church activities in his diocese. This surely was big news. It was the first time in my memory when a prelate of the Church in this country had taken so vigorous and so public a stand in a matter which is of vital interest to every one of the 18,000 Catholic parishes in this country. Yet how many of our Catholic papers touched the story, and of those who did, how many featured it? And how many ever discussed it editorially?

Out in California the news arrived first via such widely diversified journals as *Variety* and *Time*, neither of which the world at large considers part of the Catholic press. True, COMMONWEAL was prompt with the news on December 21, but it was almost alone at that time in its chronicling of the incident. And I have yet to see any mention or comment on the situation in any of our leading journals.

It was on December 10, 1936, that Bishop Gibbons issued his courageous pronouncement and it was some time in January that the news service of the National Catholic Welfare Council carried a story briefly summarizing the situation. But all it got in most diocesan newspapers was a short paragraph or two, buried where few readers would catch it, and so condensed that the casual reader would hardly know what it was all about!

Thus we have the odd situation of a Catholic press underplaying what certainly was one of the biggest pieces of Catholic news in the close of the last year. Not only did they underplay it but they ignored it editorially.

Now if I were the owner of a modern newspaper or magazine and my staff treated a big story in this fashion, you know what would happen. Is there any reason then why our Catholic editors should be held less strictly to account for their news judgment than their contemporaries?

Oh, I know some will say that some questions are better not discussed in print! But I take it for granted that Father E. Harold Smith settled that little point for all time in his excellent article "An Alarmist Speaks" in a recent issue of COMMONWEAL. Truth is truth and if we have reached the point where we salute truth in history, we should certainly give it similar homage in the reporting of the news of the day.

The time has come, it seems to me, for our Catholic editors to declare themselves. Is it their intention to give us all the Catholic news or only so much of it as they think is fit for our attention? And if we have to go elsewhere for our Catholic news and comment, just what purpose is the Catholic press going to fill in our Catholic life?

Personally I find it rather disconcerting to be getting so much Catholic comment in *Time* that doesn't seem to seep through into our Catholic journals. Thus, the complete failure of the Catholic press to discuss the significance of Bishop Gibbons's action is thrown into bold relief by an article in the February 1 issue of *Time*. Here I find many interesting points in relation to the original account of Bishop Gibbons's action. I read that no Catholic prelate has seen fit to follow Bishop Gibbons's action. I read, too, of course, that the Bishop's action is not binding outside his own diocese and I am given some interesting quotations from "The Catholic Encyclopedia" on the

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subject of gambling. To top it all, I read of an enterprising lawyer in Jersey who has had the courage to go into court on his own initiative and prevent certain theatres and churches from continuing illegal gambling in the form of bingo.

The latter development interested me especially because as a lawyer I used to wonder if it would some day become necessary for a Catholic attorney to go into court and perhaps ask for a court order to enjoin his favorite parish from violating the clear letter of the law in certain jurisdictions! I was interested too in the definitions for licit gambling as set down by the Church theologians because that little condition about equality among the participants certainly removes most parish gambling from the licit class no matter how benign the motive is.

But enough of this. It's merely a sample of what an ex-editor can pick up in a day's reading, if he doesn't confine himself to his favorite Catholic periodicals.

I may be told of course that this is an isolated situation, but I don't think anything that affects 18,000 parishes is an isolated situation. I think that if bingo was a scandal in Albany, it's probably just as great a scandal in other dioceses. And if it's news to *Time* and *Variety,* it's also news to the Catholic press. Or is it?

I am still looking for some Catholic magazine to invite Bishop Gibbons to write at length on the conditions in Albany which precipitated his action. Or is that too much to expect? I hope not, for I believe in the Catholic press with all my heart. I believe it has a big place to fill in American life. I believe it deserves the support of every Catholic.

But I still think you can't increase circulation by letting the other fellow print the *news!*

FLAT ON YOUR BACK

By ROBERT SPARKS WALKER

"FOUR weeks on your back." The doctor stabbed me with this verdict. No criminal ever stood up in the courtroom to receive his sentence with more dread than I received that command.

Briefly, during the preceding two months besides doing my regular routine of magazine writing, and the writing of a fourth of a book, I had organized and put into motion forty units of hiking clubs, representing more than a thousand members. In addition to being head of the masters' group, composed of hiking club leaders, I had piloted most of these clubs on their initial trips into the mountains, just to give them an insight as to how the great outdoors might be employed as a university as well as a place for recreation and exercise. Now the doctor had bound my feet with verbal thongs which would not permit me to do any climbing as I had truly been capable of doing, nor any rambling in the wildwoods.

Four weeks on my back? It seemed that I was looking into a cemetery through an open window. Then I realized that I could plainly see the crown and a third of the body of the old post oak tree a half block away. There really beamed a hopeful ray! A pear tree a hundred feet outside my window also made me a silent promise. I daresay before my physician had returned to his office, I had called for my field-glasses, pencils and notebook. When I had propped myself up in bed and focused the glasses on the post oak tree, I simply brought the thing into my room and it seemed to stand directly at the foot of my bed. Thus I saw that with the aid of the field-glasses I might climb mentally among the treetops about my home in the city and observe nearby activities of nature.

First, I began to study the various shaped leaves of trees and shrubs, and I had not been examining the foliage long when an elongated knot was observed apparently growing horizontally on a lichen-covered limb, bearing the same mottled color as the bark. Soon I saw the recently discovered protuberance had eyes! Queer abnormality, I thought. Then I observed it was nothing more than a nighthawk who had settled down for the day. What a shrewd brain he has! His keen eyes had selected a limb with a bark that matched his own dress perfectly, so that he seemed a part of the tree itself. It is fortunate that this bird cannot grip a limb with its toes as most birds do, so that he cannot roost sitting crosswise which would make him conspicuous.

In the same post oak tree a robin was building her nest of mud, grass and leaves, to house a second edition of her feathered brood. I had recently read in a magazine that the humming-bird is the only bird that can fly backward, but my robin friend disproved that statement. While the robin was going over the pear tree testing the small bare twigs for their brittleness as nest-timber, she grabbed hold of the end of a fragment of a boy's kite string and flew backward throwing her weight and momentum against it. The string broke and she flew away and wove the piece into her nest. When she returned, she worked faithfully trying to salvage about five feet of string.

In the hedgerow, tall and dense, that stood at my right, two catbirds were also bringing up a

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second edition of youngsters. When I brought them into my room with the glasses, I could even see they were feeding the children on green cabbage worms and every now and then a bit of bread, hard and toasted. At this moment my eyes caught sight of something pretty and fluffy, floating slowly as a tiny balloon, down and down and down. It bore the remarkable beauty of iridescent colors, and finally posed in the air as still and motionless as if it were resting on something stable. Under the glasses, I saw it was nothing but a soft down feather. Soon it dropped and settled on a glossy leaf of the pear tree. The iridescent colors about its edges reminded me of the rings of Saturn. I have never seen another feather so mysterious and so beautiful as this one.

Certainly I had a remarkable opportunity to study and read tree foliage. A pair of field-glasses pulls them into the room too fast for study unless one moves slowly. There are the large green prominent-veined leaves of the fig tree, the glossy, trough-shaped leaves of the Keiffer pear, the coarse, tin-like ones of the black jack, the fine leaflets of the Amoor River privet, the stiff leaves of the crepe myrtle, and the perfect hearts of the foliage of red bud, as well as the multitudes of other leaves so numerous that the edition of any city lot will fill a volume.

A red-headed woodpecker clung daily to the cross-beam on an electric light pole. Many times during the day I saw him hammering away as if he were driving an acorn or some other tidbit into a crevice. An English sparrow nearby seemed to be watching every act of the red-head, and as soon as he had flown, the sparrow, always a meddler in other birds' affairs, stole over and began to nose into the red-head's secrets. He deliberately pulled out something from a crevice, but before he got away with it, the red-head returned, grabbed the sparrow by the top of its head and in the melée pulled out a bunch of feathers. The sparrow begged for mercy, and I think the woodpecker let him off far too easy.

With all his mischief, an English sparrow, I think, has some admirable traits. That this hated bird gets a great deal of pleasure out of life was proved by one of the most interesting spectacles I have witnessed for a long time. On the telephone wire that swings for eighty feet or more near my window, more than a score of sparrows congregated, sitting side by side. Soon they began to swing the wire forward and backward. It moved so rapidly that the birds were kept in a constant flutter, leaping into the air, changing their position to keep from being whirled around the wire as a spool. As soon as a bird lost his balance he leaped into the air and faced about. Then there was made a row of birds facing alternately in two directions. The wire kept swinging faster and faster, and as quickly as a bird was whirled beneath he was counted out of the game. He did not return to the wire again, but perched himself in a near-by elm tree and witnessed a continuance of the lively game. Loudly the spectator sparrows chattered, filled with as much enthusiasm as a field of bleachers at a baseball game. Soon all the birds had lost out except two that were left on the wire. Whether there was such a thing as betting going on in the crowd in the bleachers, I do not know, but I do know that they manifested apparently as much anxiety and enthusiasm in their own game as I have witnessed in a crowd of men at a race-track. Finally, one of the two remaining sparrows lost his balance and was whirled under the wire. He was a good sport, as all the others had proved to be, and he took his perch among the other cheerful losers. There was such a chattering that followed that I could not disentangle their words. What a remarkable game! I simply forgot that I was ill!

If a person should focus his field-glasses on the available insects in summer-time from most any bedroom, he would bring within his reach an almost limitless number of them. Even the first day on my back, I saw a robberfly sitting on one of my window frames. He nabbed every housefly as it alighted on the wire screen. The catch was done so quickly and gracefully that I was unable to see the robberfly's method. The lacewing flies that came to me the first day of the month and every day for six weeks, were as handsome as any bird. They are not generally appreciated on account of their small size. And there were literally hundreds of insects that came to my window-screens and could not get in.

Every day when the sun shone hot, two branches from a double-flowering althea bush knocked at my window-pane asking me to let them inside. When I had the window raised, the two branches stuck themselves indoor, and all day long they remained with me, bearing their handsome flowers. I know what some of my more sceptical readers will think of this statement, but I have associated sympathetically with flowers so long, especially wild ones, that I know they are able to recognize their friends from their enemies as well as some animals do. At night when the air grew cool, the althea lifted the two branches out of my room and held them erect so they did not even touch the pane. I like to flatter myself in the belief that they were coming into my room to help me keep cheerful, but I think the heat limbered up the althea branches and caused them to droop, and when the air became chilly they became rigid and erect, thus lifting themselves out of my window.

So the optimistic person with good eyes will never allow himself to become depressed when he has to take to his bed. There are thousands of things to see.

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CATHOLIC SOCIAL WORK

By JOHN O'GRADY

THE CATHOLIC CHURCH in the United States, as in other countries, has endeavored to make works of service an integral part of its organic life. It has regarded service or charity as the bond of brotherhood that should bind its members together. The form that Catholic charities have assumed in this country has depended on the cultural traditions of racial groups that constitute the membership of the Catholic Church. It became a matter of pride for each race to provide for its own members in need and the Church fostered this pride in developing its works of charity. Accordingly the traces of varied racial influences still found in the Catholic institutions and agencies of many large industrial cities must be reckoned with in these centers. A large number of the Catholic institutions and agencies in the United States have been developed by self-governing religious communities. The central diocesan organization of a community, usually known as "Catholic Charities," is therefore to a large degree a federation of self-governing agencies, and its program depends on the leadership it develops and above all on the leadership the central authority of the diocese places at its disposal.

Catholic charities embrace every type of organized service to meet human needs and are directed and participated in both by the religious and the laity. The wide extent of the charities in which the religious communities participate is not generally realized. Nearly 24,000 women members of such communities in the United States are engaged in social work of one form or another.

Catholic charities were part of the mechanism through which immigrants adjusted themselves to the conditions of American life. Large numbers of immigrant homes were broken by ill health and other disintegrating forces, and one of the most important concerns of the Church was the rearing of children from these homes in their own religious faith. The Sisters of Charity had very early set up combination boarding schools, orphanages, and day schools in Albany, Baltimore, Boston, Cincinnati, New York, Philadelphia, St. Louis and Washington, D. C. When the problem of caring for dependent and neglected children became too large for the combination boarding school, a special type of institution (orphanage) was established for them. The other religious communities later founded in this country or introduced from Europe tended to follow the same program. Manual training and industrial schools established in several places in the latter half of the nineteenth century represented another pattern of care for dependent and neglected Catholic children. These institutions were intended primarily for children over twelve years of age as a supplement to the care and training received in the orphanages.

After 1895, the leaders were convinced that they must have an organized foster home program operating side by side with their institutional program. Due to the influence of the Catholic Home Bureau, organized in New York City in 1897, similar agencies were established in Baltimore, Detroit, Newark and Washington, D. C. There are now in the United States 72 Catholic child-placing agencies with approximately 15,000 children under foster care. The child-caring homes of the Church still represent, however, the major part of its work for children in this country. Diocesan reports for 1935 show approximately 454,000 children being cared for in Catholic institutions.

The immigrant groups in the United States developed many varieties of mutual aid, patterned after their racial traditions and modes of life. In the Society of St. Vincent de Paul, to a greater degree than in any other organization, they found a common meeting ground. The society's leadership in this movement naturally gave it a position of great prominence in Catholic work in this country. It was championing a cause which appealed to Catholics of all nationalities and races.

Through their association with other social agencies the members of the Society of St. Vincent de Paul came to see that work for the conservation of home life could not be done by decentralized and unguided volunteer effort. Accordingly, between 1900 and 1910 the society set up central offices in several cities to provide trained leadership for their volunteers engaged in family service. Leaders of the society made pioneer contributions to the development of summer fresh-air work for undernourished children, the organization of boys' clubs, and the establishment of special courts for hearing children's cases, in addition to taking a prominent part in the White House Conference called by President Theodore Roosevelt in 1909. Most of the important elements entering into Catholic Charities' programs today may be traced to the early efforts of the St. Vincent de Paul Society. During the year ending September 30, 1935, it had approximately 2,500 conferences with 27,778 active members and its total expenditures for relief amounted to $5,365,670.04. In at least five cities full-time workers are employed to direct volunteers and to supplement their efforts, but the major part of the society's activities still remains on a volunteer basis. Since 1915, services requiring full-time staff members have been turned over increasingly to a diocesan organization of Catholic Charities.

In addition to the Society of St. Vincent de Paul, several other volunteer Catholic organizations have been active in social work. For example, the Council of Catholic Women has provided volunteer service for the Diocesan Bureau in Hartford; the Seattle Council has operated a child-placing agency; the Denver Council has conducted a settlement in the Mexican district of the city; the Ladies of Charity have organized extensive volunteer programs in New York, Baltimore and Washington, D. C.; the Catholic Daughters of America have financed the placement of children in free homes for children in Pittsburgh; and the Knights of Columbus have conducted recreational activities for boys in Brooklyn and special case work for behavior problem boys in Pittsburgh. Similar programs for boys have also been sponsored by the Holy Name Societies of Baltimore and Chicago.

Though the resources of the Church were heavily taxed in the early years to satisfy the religious needs of the new immigrants, leaders in a few large centers of population organized social service programs for them.

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For example, certain lay groups, including the Christ Child Society, Catholic Women's League of Detroit, Amberg Club of Kansas City, Sodality Union of Baltimore, and the Brownson Home of Los Angeles, established settlements in the new immigrant centers. These were interested primarily in the religious training of the children of the immigrants, but they developed also a great variety of social service according to the needs of the districts in which they were established. Some opened day nurseries, others provided health care, while all have offered some kind of organized recreational program. Religious communities, including the Sisters of Charity, Mission Helpers of the Holy Souls in Purgatory, and the Sisters of the Most Blessed Trinity, have also been active in social service. At the present time there are forty-six Catholic settlements in operation in the United States.

The most significant feature of the Catholic Charities program in recent years has been the development of central diocesan organizations. There are now sixty-eight such organizations in the United States, with sixty branch bureaus. All except possibly four have been established since 1920. In addition to "Catholic Charities," the name most widely used, these organizations are known as the "Bureau" or "Conference of Catholic Charities," "Catholic Social Welfare Bureau," and "Diocesan Bureau of Social Service." In this article such central diocesan organizations are referred to as "Catholic Charities."

Operating under the leadership of the bishops, Catholic Charities have endeavored to unite the various Catholic charitable institutions and organizations of a diocese in a central coordinated program. They seek to improve the methods and policies of their allied groups and to relate their work more definitely to community-wide programs.

Catholic Charities have been deeply interested in improving the standards of children's institutions. They have organized a case work service, governing intake and discharge, and have introduced better standards of medical care. Catholic Charities have also made great improvements in the educational and character-building programs of the institutions. Congregate methods are being abandoned and new institutions built according to the group or cottage plan. Personnel of child-caring homes are being professionally trained in social work. The social security program has brought sharply to the attention of Catholic Charities the fact that they must concentrate more and more on the care of dependent children living in their own homes or with relatives, for their spiritual as well as material welfare must be guarded.

Some thirty diocesan organizations of Catholic Charities have organized family service programs. The outlook of these agencies in the family field is far different from what it was before the depression. While they are not anxious to abandon the field of relief, and while they believe that they should stimulate some form of relief program in every parish, they nevertheless recognize that in large measure relief has become a public responsibility and they are desirous of seeing government assume its full responsibility in this field. They wish to cooperate with the public departments in such supplementary services as they are qualified to render, and especially to use their influence to promote the best possible standards of relief administration.

Catholic Charities are thinking more and more in terms of a good religious approach to their problems. Their basic hope is not so much in an extensive case work service as in the expansion of the work of the pastoral ministry and the development of a richer parochial program. Any organized city-wide case work service must remain supplementary to the basic work of the pastoral ministry.

Catholic Charities are particularly interested in behavior problems, since the basic purpose of Catholic teaching is to provide universal guiding principles for human behavior. They wish to make the fullest use of all that science has to offer in guiding human lives and they particularly want to profit by all that psychiatry has to offer in a case work program. In the past five years at least six Catholic agencies have organized their own psychiatric services under the direction of trained psychiatrists.

Hospitals form a very important part of the social work program of the Church. In 1935, there were 669 Catholic hospitals in the United States with a total of 85,042 beds and 13,380 bassinets. Over sixty Catholic hospitals report active social service departments. In recent years the community relationships of Catholic hospitals have become increasingly important. In many places they participate in community chests and hospital councils. In a number of places Catholic hospitals have organized their own councils under the leadership of diocesan directors of Catholic Charities. Catholic hospitals have become increasingly interested in community-wide plans for hospital group insurance and for central hospital intake.

The opening of the School of Social Work at the Catholic University in 1934 was indicative of a new interest on the part of Catholic leaders in social work. The School is an integral part of the university, with its own faculty and dean. Other Catholic schools of social service include Loyola University School of Social Work, Chicago; Fordham University School of Social Work, New York City; St. Louis University School of Social Work; the National Catholic School of Social Service, Washington, D. C.; and the Boston College School of Social Work, opened in the fall of 1936.

The National Conference of Catholic Charities has exercised considerable influence on the standards of Catholic social work in the United States. The conference, which was organized in 1910, represented the first effort to bring together nationally all the groups engaged in Catholic charitable work. It has contributed a valuable body of literature on Catholic charities, including the *Catholic Charities Review,* which it began in 1916.

The organization of the National Catholic Welfare Conference in 1919 gave a great stimulus to Catholic social work in the United States, particularly in the field of social action. It added the weight of Church authority and leadership to the work of pioneer Catholic leaders in social reform in this country. Through its Social Action Department, its Councils of Catholic Men and Women, its Catholic Conference on Industrial Problems, and its Rural Life Conference, it has provided instrumentalities for making Catholic teaching more widely known.

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Seven Days' Survey

The Church.—Some 3,000 school children, delegates of 200 parochial schools in Manhattan and the Bronx, assisted at a solemn Mass at the Church of St. Vincent Ferrer in New York, March 7, in honor of Saint Thomas Aquinas, with Archbishop McNicholas, O.P., of Cincinnati, presiding. Archbishop McNicholas also presided at a solemn Compline service held there in the evening. * * * A Catholic Association of Trade Unionists intended to "educate, stimulate and coordinate on a Christian basis the action of Catholic workingmen and women in the American labor movement" meets weekly at the *Catholic Worker*. * * * The appointment of the Most Reverend Luis M. Martinez y Rodriguez as Archbishop of Mexico has occasioned great satisfaction in Mexican church and secular circles. The new Mexican Primate has kept an average of 200 men in preparation for the priesthood throughout the recent period of religious persecution. * * * Two official delegates to the recent Far-Eastern Meteorological Congress at Hong Kong were Father Selga, S.J., Director of the Government Observatory at Manila, and Father Gherzi, S.J., of the Zi-Ka-Wei Observatory, Shanghai, whose forecasts on the movements of typhoons are depended upon for the safety of thousands of lives. * * * In the past ten years the Hospital Sisters of St. Francis, whose motherhouse is at Springfield, Ill., have treated 708,658 dispensary patients, made 42,115 visits to the sick and led to the baptism of 9,445 persons in the China mission field. * * * The March *Catholic World,* edited by Reverend James M. Gillis, C.S.P., says, "There is, as far as I know, not a single secular journal, even among the few good ones, that doesn't lean to one side or the other in reporting news from Russia, Italy, Germany, Mexico, Spain or any other spot on this globe where Communism and Fascism or Communism and capitalism are in conflict. For this reason, apart from the primary duty of telling the truth for truth's sake, a special obligation rests upon the Catholic press. . . . We study dispassionately and we admit honestly the causes of the Protestant Reformation: why not analyze and publish the causes of the Proletarian Revolution? In a word, let's have the truth."

The Nation.—President Roosevelt gave two major speeches in his campaign to secure support for the Supreme Court changes. Public hearings on the matter started before the Senate Judiciary Committee on March 10. Opponents of the measure, who, in spite of appeals to party loyalty, numbered many Democrats, were also marshaling powerful forces. * * * The Governors of New York, Illinois, Minnesota, Massachusetts, Rhode Island and Wisconsin persuaded the administration to give assurance that federal relief will not soon be seriously cut. They sought a proclamation "that needy workers now on the WPA who are actually in need be not cut off the relief rolls unless they can be absorbed in private industry, That these workers be replaced with the same number of other needy employables now on the home relief rolls." * * * The House passed a $526,555,000 Naval Supply Bill on March 5, and voted down an amendment requesting a conference to halt the "mad naval race." * * * The Senate passed the Pittman neutrality resolution, which is considered a rigid bill, enforcing to a large extent a mandatory and not necessarily diplomatic course of action in the event of foreign wars. * * * The Copeland Food and Drug Bill which controls adulteration, branding and advertisement of foods, drugs and cosmetics, passed the Senate unanimously after it had been stiffened to meet some of the many objections to its laxity. * * * The AAA moved against the tendency prevalent in the South to reduce tenant farmers and share-croppers to the status of very lowly paid day labor. It warned that cotton benefits would be stopped whenever landlords reduced the economic status of their supposed partners. Landlords are said to prefer wage laborers, because they must "furnish" tenants and sharers during the period when a crop is not being raised. * * * The electorate of San Francisco voted down a proposal to issue a $50,000,000 bond issue for the purpose of making the local Pacific Gas and Electric Company a municipally owned utility.

The Wide World.—There was sharp but apparently inconclusive fighting on various sectors of the Madrid front. Reports that Leftist forces were approaching Toledo proved unfounded, the sole point being that under the command of General Miaja pro-government troops are carrying out various minor offensive actions. A Rightist cruiser captured the Mar Cantabrico, which beat the United States embargo on contraband by a day and sailed off with $2,700,000 worth of war goods. The first news suggested that a British liner had been sunk. This mistake was apparently due to the fact that the Mar Cantabrico flew a British flag. * * * Rearmament held the center of the stage elsewhere. Great Britain was going ahead with stern determination. The cost of aviation alone for the coming year was estimated at nearly $500,000,000. Labor party leaders were putting up a purely nominal opposition. In France the government prepared to subordinate everything else to the flotation of a gigantic defense loan. Subsequent to a monetary agreement with London and Washington, it was announced that a free market in gold would be maintained and that government economies would be effected. It was hinted in Washington that American bankers would purchase in Paris dollar issues of the defense loan, flotation of which in this country is barred by the Johnson Act. A flurry of senatorial protests followed. * * * Mayor La Guardia's suggestion that an effigy of Hitler be enshrined in a World's Fair "chamber of horrors" brought protests and scathing abuse from Berlin. Secretary Hull ventured a mild apology, but Nazi newspapers unleashed a veritable tornado of anti-American and anti-Semitic diction. It was felt that

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part of the indignation sprang from rumors that some Americans would bolster the French defense loan. Berliners themselves were smarting under pressure brought to safeguard in some measure the interests of American holders of German securities. * * * Nikolai Bukharin and Alexei I. Rykov were expelled from the Communist party on March 5. This action was taken to portend a new trial of once-trusted Bolsheviki on charges of Trotskyism and therewith of treason. * * * That Austrian Nazis were busily trying to sabotage legitimist efforts to place Otto on the throne was evident from disturbances at a number of gatherings. More serious, however, were hints that neither Italy nor Hungary would welcome restoration at present. * * * Reservations on ships en route to Europe overtaxed the present carrying capacity of the companies as America seemingly planned an exodus to London for the coronation. Scores were turned back in a last minute rush for April bookings.

* * * *

French Breathing Spell?—At the session of the Chamber of Deputies in Paris of March 9-10, the Blum government was very successful in getting its compound loan bill passed. The vote was somewhere in the region of 470 to 40 or 46, with around 100 abstentions (votes in the French Chamber are rarely, and only with great difficulty, tabulated exactly). The bill authorizes a loan of uncertain dimensions—presumably all that can be gotten—with payment of both coupons and principal expected to be guaranteed in francs, gold, pounds or dollars. It abolishes various restrictions in the September laws and about stabilizes the franc. The political triumph of Premier Blum was to secure the support of all factions and parties except the extreme Right under Louis Marin. The Communists, integral element of the Popular Front, but always shy of responsibility for acts of any government in a capitalist country, voted in favor of the bill and thus committed themselves to the financial and defense projects of the Blum reformist government. These even involve a cut in relief, due to decreased unemployment, the government claims. France has great hopes for the Paris Exposition taking place this summer. The pre-depression figure of $500,000,000 in tourist money may well be reached, and that would solve many financial problems. The country is still harassed with labor struggles, however, and no one dares to tell how deeply the lines cut. Sit-down strikes in Bordeaux and Le Havre held up shipping throughout the week, the first 1937 sailing of the Normandie being threatened. An interesting indicator of public opinion was the radio poll, which was the first consultation of listeners in a country where radio is a government monopoly. French radio broadcasting is governed by a council, one-third of which is elected by those who pay taxes on receivers, and two-thirds appointed by the government. The Blum government has used the radio frankly, and in the long run tediously, for propaganda, and the vote was definitely against the Popular Front's "Radio Liberty." Out of the first nine (of the total twelve) districts to report, only one, Toulouse, went Left. The rest gave a majority to "Radio Family," which is largely Rightist. This vote was not strictly political, however, and Premier Blum challenged all opponents to an election, being almost certain to triumph if he went again to the polls at this time.

The "Youth Control" Amendment.—Catholic bishops of the state of New York continued their opposition to ratification of the proposed child labor amendment. Faithful attending church were urged to get in touch with their assemblymen; and that they did so is evident from the withdrawal of much Democratic support for the measure. Governor Herbert Lehman broadcast an address on the subject, urging immediate ratification but refraining from direct mention of Catholic antagonism. The Assembly voted 102 to 42 against ratification on March 8. In Texas, where the legislature is also considering the question, there was less unanimity among Catholics. Archbishop Arthur J. Drossaerts, of San Antonio, urged that the amendment be defeated. "The amendment as worded at present is much too broad," he declared. "The term 'labor' is so indefinite that any task to which a child might be put could be construed to come under it and hence be regulated, limited or prohibited by this new 'noble experiment.'" But Bishop Robert E. Lucey, of Amarillo, said that he hoped the amendment would be ratified. He counseled making a distinction between physical and moral possibility in predicting the acts of Congress under the amendment as proposed. He then said: "The other objection confuses labor with education. Some Catholic writers and orators claim that under the amendment Congress could control education, control the home, and forbid parents to rear their children as they saw fit. It is strange and unfortunate that so many of our speakers should quote extensively from the literature of manufacturers, self-appointed sentinels, and pseudo-patriots. In court decisions, labor has always been restricted to physical toil; in no case has it ever been applied by the courts to mental labor or education. This point is, of course, legal and technical. . . . Unless a majority of our citizens are insane, we must give Congress credit for sanity. The enactment under this act of cruel, arbitrary and unreasonable statutes by Congress is, in our opinion, physically possible but morally impossible."

Labor Organization.—On March 9, the executive officers of the Committee for Industrial Organization were authorized by spokesmen for the 15 unions affiliated with the C.I.O. "to issue certificates of affiliation to national, international, state, regional, city central bodies and local groups whenever it is deemed such action is advisable." President Green of the A. F. of L. said: "It was clearly evident from the beginning that this objective would be reached. By that I mean that the C.I.O. would reach the point where they desired to function as a rival to the American Federation of Labor. . . . There will be no question about it, I guess." Chief current business of the C.I.O. was the Chrysler sit-down, called to force the company into a closed shop agreement. Negotiations, however, were not interrupted. Feeling securely entrenched in the steel industry, in spite of the fact that

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the Steel Corporation was conferring with John P. Frey, president of the A. F. of L. Metal Trades Department, about keeping the old company unions from becoming C.I.O., the C.I.O. was said to be planning advances in several other industries. The textile industry, employer of 1,250,000 workers, is believed the next objective. The United Textile Workers, who led the textile strike of September, 1934, now claim about 75,000 members. The new drive would be under Francis G. Gorman, recently promoted to the presidency of the U.T.W., and Sidney Hillman, president of the Amalgamated Clothing Workers. The Oil and Refinery Workers Union is also a small member of the C.I.O. which is expected soon to be the center of a drive. The automobile tire industry has been practically in a state of civil war for months, and there were evidences during the week that the union is trying to force a show-down, union leaders quitting a parley with Firestone officials. The Chicago taxi strike brought gunfire by its fifth day, although two federal conciliators were expecting some sort of a settlement in the near future.

Catholic Schools in Germany.—The fate of Catholic education in Germany is summed up in a recent issue of *Kulturkampf* on the basis of Nazi utterances. In Bavaria government pressure was so successful that in the last Munich election only a minority of 3.89 percent of parents voted for continuation of the confessional schools. The *Voelkischer Beobachter* immediately declared that this percentage was too small to justify the further existence of such schools. Sisters were held by Councillor Bauer unfitted to teach in common schools because their vows "bound them to the other side." At a recent conference of the Main-Franconia branch of the National-Socialist Teachers' Union (to this all Aryan teachers must belong) heard Gauleiter Waechtler declare that the confessional school must be annihilated. In nearly all parts of Germany, notably in Wuertemberg, the last vestiges of confessional education are disappearing. Part of the protest made by the Bavarian bishops reads: "On December 9, the children in all the classes of the Hans-Schemm school in Regensburg were forbidden to make the sign of the cross and to fold their hands in prayer. A complaint having been made, the principal declared that the district administration of the NSDAP was responsible for the prohibition and that all complaints must be lodged there. The removal of the Cross from schools had already been decreed in Oldenburg and was insisted upon also in Waibstadt, Baden. In the Archdiocese of Munich cases have occurred in which the crucifix was removed from a place of honor and hung in a corner. Those in responsible positions ridiculed the principles of Christianity. At a meeting of Munich teachers and professors on December 12, 1936, the responsible officer of public instruction himself declared: "We are on earth in order to preserve the species. This is an altogether different assignment from that with which the religious teacher pesters little Tommy during his first Scripture lesson. There, in answer to the question about why we are on earth, the little fellow must repeat, 'We are on earth in order to know God, to love Him and to serve Him, therein finding our happiness.'" This sentence was uttered in the singsong voice of a child repeating a lesson, and was received with laughter by the assembly. At the same meeting the Catholic Church was placed on a level with Bolshevism.

The Laetare Medal. — This year's winner of the Laetare Medal Award of Notre Dame University is Dr. Jeremiah Denis Mathias Ford, chairman of the department of Romance languages at Harvard University. In making the announcement on March 7, Laetare Sunday, the Very Reverend John F. O'Hara, C.S.C., president of Notre Dame University, said, "Catholic scholarship is recognized in this year's award of the Laetare Medal. For more than forty years Professor Ford has contributed in a very scholarly way to our knowledge and appreciation of Spanish and French literature. He has fostered international understanding and respect, which is a vital basis of world peace." Dr. Ford, who is the fifty-fifth recipient of this award, has received decorations from France, Italy, Rumania and Spain. He has been editor-in-chief of *Speculum,* a review of medieval studies, and a prominent member of a number of scholarly societies, among them the American Association for the Advancement of Science, the Medieval Academy of America, the Dante Society, the American Catholic Historical Association, the American Council of Learned Societies, the Hispanic Society of America, the Spanish Academy of Madrid, the Spanish Academy of Belles Lettres of Barcelona and the Comité France-Amérique of Paris. Dr. Ford has also contributed Spanish and Italian articles to several encyclopedias and written extensively for philological publications. He is the author or editor of more than a score of texts in French, Spanish, Italian and Portuguese.

Non-Catholic Religious Activities.—March 7 was "National Prison Sunday" and more than 1,000 Salvation Army officers and cadets conducted services in prisons and penitentiaries throughout the country. * * * In the coronation service for George VI of England next May the phrases "By the Grace of God" and "Defender of the Faith" have been dropped. * * * An organization known as "Associated Film Audiences" has been established recently, according to a report from the Federal Council of Churches, to encourage Hollywood to produce features which portray the contemporary scene in a manner that is socially useful, increase understanding between racial and religious groups and arouse public sentiment against war and threats to American democracy. * * * The Executive Committee of the United Christian Council for Democracy, under the chairmanship of Dr. Reinhold Niebuhr, issued a statement, March 2, to the effect that "human rights are more sacred either than property rights, or the legal structure which has been erected to deny the extension of the benefits of property to all the people. The stay-in strike is an effective, non-violent way of asserting those human rights. It is being assailed not because it violates the law of trespass, but because it is an effective answer to the legal and extra-legal means which have been used to make peaceful picketing outside of company property impossible." * * * The N.C.W.C. News

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Service summarizes a report of the Connecticut Survey Committee of Transition from School to College, under the chairmanship of Professor Hugh Hartshorne of the Yale Divinity School, to the effect that of 3,167 students who had just entered 39 colleges from 103 secondary schools two-thirds were indifferent to religion. The News Service of the National Conference of Jews and Christians reports that the Most Reverend John J. Glennon, Archbishop of St. Louis, told the people assembled in the St. Louis cathedral, March 7, that in a canvass of 10,000 college students "75 percent of them declared they were not interested in religion."

Dr. Hornaday.—The spirits of Audubon, Agassiz and others undoubtedly welcomed to their midst Dr. William Temple Hornaday, who died in Stamford, Conn., on March 6. Nothing in the outward circumstances of his later years—the quiet, old-fashioned home, the literary interests, the honors eagerly conferred on him—suggested that the Doctor was a tireless fighter who battened on controversy. He had been born in Indiana (December 1, 1854), and was interested very early in zoology and museology. The United States Museum employed him as chief taxidermist in 1882. Fourteen years later he was selected to direct the "zoological park" which the City of New York voted to establish in the Bronx. It is a tribute to both sides that the Doctor, who ruled with an iron hand and was not averse to carrying his complaints to the public, should have stayed on the job for thirty years. Several of his controversies, notably one concerning methods designed to keep the public from littering up the park—making it look, as he said, like "a hog pen"—were spirited and enjoyable. He shied away from none of the arts of publicity where the defense of his ideas was concerned. All the while he kept up an active crusade for the abolition of all things hostile to native American wild life. About all the legislation which federal and state governments have passed to stem the extinction of birds and beasts is traceable to Dr. Hornaday's influence, but he got only a small part of what he wanted. In later years he was also a vigorous defender of what he thought were native American ideals. The war found him hostile to Germany, and he was one of the last to recover from an attack of nationalistic emotion. Bolshevism likewise uncorked a good deal of his wrath. Yet to the end his chief foes were the manufacturers of high-powered munitions, the domestic, bird-eating cat, and similar embodiments of what to every zealous conservationist is evil unadulterate. Dr. Hornaday wrote a very considerable number of books, among them being "Our Vanishing Wild Life" (1913) and "Wild Animal Interviews" (1928).

* * * *

Jewish Agrarianism.—The recently issued annual report of the Jewish Agricultural Society proves that society to be remarkably broad and progressive in its agrarian activity. In 1900, when the Baron de Hirsch Fund was changed into the present organization, there were only 216 Jewish farm families in the United States. Today our Jewish farm population is approximately 100,000. "The society's problem was the adjustment to farming of urbanized people who required reorientation, both physical and spiritual." The "Society was the pioneer in establishing a system of secondary mortgage loans. . . . The seasonal short term loan (for seed, feed, etc.) was initiated by us in 1917. The society established a Farm Settlement Department in 1913, which guides and aids those who desire to go into farming and guards farm buyers against fraud." In 1936, 883 office consultations, 177 farm inspections, and 23 settlement loans averaging $1,680, were made for 756 people by the Farm Settlement Department. For the past five years, 88 percent of the settled families have stuck to their land. During 1936, there were 268 loans of various sorts granted, and 1,106 outstanding, totaling $909,303.93. In the educational field, staff experts made 3,009 farm visits, and 2,612 callers were received in the central office. Field days, meetings, demonstrations and extension schools were organized. The farm employment department, where the first objective is vocational training rather than placement, has yet made 18,009 placements since its foundation. "Besides working with existing cooperatives, we were consulted on the formation of new ones." The society spends much effort working as a full rural welfare and social agency, and tries to meet the problems of Jewish farmers and prospective farmers as they arise. This past year the problem of caring for German refugees has been especially difficult.

Peace Suggestions.—In a statement on the cooperation of the United States in world affairs, March 5, the Joint Policy Committee of the Catholic Association for International Peace called upon the nation to forego a policy of isolation. It pointed out that "helping Europe to avoid war is a separate issue from that of acting in war-time or from that of refusing to ship war supplies to warring countries or only to the aggressors." It saw in last summer's monetary agreement with France and Britain and the reciprocal tariff policy the hope of a more enlightened foreign policy. "Perhaps the most practical proposal would be our initiative in calling a world economic conference. While the European trouble is referred to usually in terms of colonies, boundary lines and changes of territory, actually it grows out of economic injustice and economic change in Europe and the world." At the first regional conference of the New England Student Federation of the Catholic Association for International Peace at Albertus Magnus College, New Haven, Conn., March 6, a resolution was adopted "to support democracy in the United States and to do all in its power to offset opposing trends" there. Dr. Charles G. Fenwick, of Bryn Mawr College, president of the C.A.I.P., told the assembled delegates that the remedy for present international tensions "is not a cyclone cellar like the neutrality legislation we are passing this winter." The eleventh annual conference of the C.A.I.P. will be held in Washington, D. C., March 29 to 31. The theme of the conference is " A World Society"—its moral foundation, relation to nationalism, social relations, economic relations and political organization.

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The Play and Screen

The Amazing Dr. Clitterhouse

"THE AMAZING DR. CLITTERHOUSE" may be hokum, but it is hokum so smoothly written and so skilfully acted that we believe in it. Most of the crime plays from England recently have had to do with pathological criminals, but Barre Lyndon's play deals with a scientific one. Dr. Clitterhouse is a distinguished London physician, who to determine the psychology of the criminal becomes one himself, first by making a series of burglaries single handed, and then by heading a gang of crooks in burglarizing a fur storehouse. In doing this, however, he gets into the toils of the fence, Benny Kellerman, who proceeds to blackmail him into continuing his life of crime, and to save himself he poisons Kellerman and disposes of his body. He thinks he has now finished his book by experiencing the emotions not only of the burglar but of the murderer. Scotland Yard, however, discovers his crime and he is arrested, but we are given to understand that he will get off on the ground of insanity. Now the morality of this story is certainly questionable, as we are made throughout to sympathize with the Doctor. Mr. Lyndon might have written it as a subtle exposure of what science unrestrained by morality often does. Since this lesson is there, the play is not perhaps as immoral as it appears to be. Sir Cedric Hardwicke plays Dr. Clitterhouse with extraordinary technical facility. He is suave, intelligent and likable, and his support is worthy of him. There is the lovely Helen Trenholme as Nurse Ann, Clarence Derwent in a skilfully composed picture of the fence, Frederic Worlock as a great barrister to the life, Muriel Hutchison as a Cockney female crook, and Ernest Jay, Alexander Field, Ross Chetwynd and Victor E. Beecroft as a quartet of male crooks could not be bettered. (At the Hudson Theatre.)

Storm over Patsy

AT LEAST in its acting the Theatre Guild has never done anything better than in its production of this little farce comedy, written originally in German by Bruno Frank and adapted to a Scottish locale by James Bridie. Though his name is not among the four featured players, Leo G. Carroll ought to be mentioned first for one of the most shrewdly conceived and beautifully painted portraits of a bored British judge ever presented on the stage. His performance is really the outstanding feature of the play. Yet admirable, too, are Roger Livesey as an idealistic journalist, a far cry from his Horner in "The Country Wife," Ian McLean as a humorless politician, the inimmitable Sara Allgood as the Irishwoman, and Valerie Cossart, Brenda Forbes, Claudia Morgan, Louis Hector, J. W. Austin, and others. The slightness of the play itself is atoned for by the delightful acting.

Patsy is Mrs. Flanagan's dog, impounded and ordered killed because Mrs. Flanagan hasn't paid his license. She appeals for help to the Provost, who treats her rather brutally. This arouses the anger of Mr. Burdon, a young journalist, who prints an article in the paper on which he is employed ridiculing the Provost, who is a candidate for Parliament. Burdon also steals the dog and returns it to Mrs. Flanagan, and the last act, which is really very amusing, deals with Burdon's trial for theft. That he should win the love of the wife of the Provost, who has left her husband, is needlessly dragged in. The play is really a play about a dog and not about marital infidelity. With this exception "Storm over Patsy," despite the slenderness of the theme and its overslow first act, proves a pleasant entertainment, even though it adds nothing to the list of the Guild's important plays. (At the Guild Theatre.)

GRENVILLE VERNON.

John Meade's Woman

FRANCINE LARRIMORE'S long and successful career on the stage is interrupted for her début on the screen. She does not, however, portray the rôle of the high society beauty which brought most of her fame in the dramatic theatre, but rather the part of an unpolished Midwest farm girl who is a pawn in a series of retributions sought by others. In addition to Miss Larrimore, the film introduces the new and handsome John Trent, recruited only a short while back from transport flying. The work of both is creditable for the melodramatic material at hand, and ranks next to that of Edward Arnold, who is—for the steenth time—the master of men and money. George Bancroft is deserving of special mention.

The title suggests nothing of the play's message of soil and forest preservation. The triangle love affair that is used to reach the climatic devastations of nature is unimpressive. Mr. Arnold, lumber king, marries the homeless farm girl in order to revenge a heartless and mercenary socialite, Gail Patrick. Learning the true reason for the marriage, Arnold's new wife rebels, and when he leaves her, she seeks revenge against him. Arnold neglects to reforest timberlands after he denuded them for lumber and his avarice meets retribution. Melodramatically, the devastation caused by a dust storm reunites the couple.

The story is tense in some places, and wishy-washy in others. Unfortunately, bits of excessive drinking had been injected before the Production Code Administration's more recent decree against such excessiveness.

A Doctor's Diary

THE PLAY apparently was intended to answer the question of whether a doctor's first due is to humanity or to personal and institutional security—always a dangerous subject. Anyway, somewhere the controversial aspects loomed too potent and the line of construction was turned to personal drama in which substantiating incidents go to great detail to illustrate the theme. Professionals in real life will call preposterous such a situation as that forming the basis of the plot, where a genius boy violinist, a charity patient, loses his bow arm due to negligence of the doctor abandoning an operation to attend a wealthy patient elsewhere. In the film this motivation brings not a denial, but, rather, the vitriolic condemnation that nearly causes ruination to the idealist doctor protesting such a system. It is a Paramount production.

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Communications

EUROPEAN CATHOLICS AND SPAIN

New York, N. Y.

TO the Editor: Barbara Barclay Carter's article in your issue of March 5 manages to convey a totally misleading impression of the attitude of British Catholics toward the Spanish crisis. If there is one thing that stands out preeminently over there it is the solidarity of Catholics for Franco. It can be seen and tested in the Catholic press, in the wonderful response to appeals for the refugees, for Red Cross work among the Nationalists, and in the general preference given by us to those secular newspapers which support General Franco. Our bishops have ordered the prayer *Contra Persecutores Ecclesiae* to be said daily in the Mass, and whilst the majority of them have spoken openly against the Red government of Madrid-Valencia-Barcelona, not one has uttered a word in favor of the other side.

The Archbishop of Westminster left no doubt about his attitude. In the early days of the struggle he denounced the Madrid Reds, and he was followed by Bishop Amigo of Southwark, whose "If they are Rebels I am proud to be a Rebel also," instantly became a slogan for British Catholics.

There is an insignificant group amongst us who seem to enjoy being "out of step." They are noted for their total ignorance of Spain, for their a-priori reasoning, due to their being victims of a spurious pacifism (Moscow's best propaganda line in democratic countries like Britain and America), or of an appalling delusion that the Madrid government was democratic and working-class in sympathy, or of an equally appalling error of judgment, namely, that good Catholic citizens cannot lawfully take up arms against anarchy, but should don cassocks and surplices, and take bell, book and candle to exorcise it away, using nothing stronger than prayers, chants and processions. Do they not see that they are denying to citizens and patriots their national and civic rights in favor of the evangelical counsels, badly understood and worse applied?

They snatch at any straw to support their case, but when they quote men like Ossorio y Gallardo (that, by the way, is the correct spelling) they betray themselves. The man's name is a byword amongst Spaniards for political opportunism, a synonym for a climber, shifty and untrustworthy even in his political allegiance, and in no sense a worthy or proper spokesman for Spanish Catholics. He has his reward for his championship of the Reds, a safe post in Brussels, which he is not likely to surrender till the end of the struggle. Canon Rocafull has written an unintelligible defense of the Reds, but he is in their power, and in any case has not inspired trust in his judgment by his previous political utterances and affiliations. Can the group of strange people in England quote a Spanish, English, Scottish or Irish bishop who has come out openly on the side of the Reds, now that the issues are clear? No. All of them are solid against them. The Pope is now represented at General Franco's seat of government, and the mists have cleared. The stand of the British Catholics has been abundantly justified.

We may safely dismiss the *pronunciamentos* of Spanish nonentities, especially those who are in the power or reach of the Reds, because of the overwhelming mass of free opinion frankly stated by those whose judgments on Spain are worthy of respect. This is the more true when one hears, as I heard in England, that men of the standing of Perez y Ayala, a former Spanish Ambassador in London, were forced at pistol point to sign a manifesto in favor of the Reds.

French and Belgian Catholics are more timid over the Spanish affair than Catholics of Britain. Belgium is very worried over Léon Degrelle, whose advance threatens the achievements of Belgian Catholicism under democratic government, and even more worried by the knowledge that their country has been marked next on the list for Communist plotting. French Catholics are in a similar quandary. Franco has been labeled a Fascist, and that is enough to make support of him in France dangerous, for the French Communists have their fingers on the trigger, and few realize yet how near they came, and still are, to shooting.

Blackfriars' editorial policy is pro-Franco, though it did publish the unfortunate article by an a-priorist last September, but there are other French periodicals besides those listed by Barbara Barclay Carter. The *Dublin Review,* which by implication is listed as a defender of the Madrid Reds, is also well known for its defense of the Nationalists.

REV. BERNARD GRIMLEY.

THE CONSTITUTIONAL CRISIS

Wilmette, Ill.

TO the Editor: With reference to the editorial, "The Constitutional Crisis," in THE COMMONWEAL of February 26, I agree with the editor entirely when he says: ". . . There are vast numbers, probably a large majority, of the citizens, who think that the economic liberties and rights of the people have not been equally as well recognized, and defended, and promoted, by the Court. Because of the fixed adhesion of a controlling majority of the Supreme Court to property rights which had become unduly concentrated in the hands of a minority, the great majority of Americans were the helpless victims of an oppressive system which, apparently, could only be changed for the better through federal action—but such federal action has been almost constantly denied by the power of the Supreme Court." This, I think, sums up the entire case against the Supreme Court.

However, will the replacement of nine old men with nine young men, or fifteen men, permanently remedy the condition which permits such a situation to exist as we face today, i.e., a handful of men having the power of veto over the unmistakably expressed will of a nation? Is this, in truth, a democracy, when we have nine men (or fifteen, if you will) appointed by a repudiated administration, able to block the legislation for which a nation is clamoring?

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Two of the present Justices were appointed by the Harding administration, three by the Hoover crowd. Who in this country today would want a return to the policies of these two administrations? But are we not still under their thumb just as surely as if the ghost of Warren G. Harding were to sit again in the White House under the patronage of the economic royalists?

And who can say that a future generation will approve of the fifteen men which we must now pack into the Court for the purpose of approving certain legislation?

Would it not seem that, instead of blaming those poor old men, who, after all, are probably very sincere, we should turn our attention to the system which permits such a condition to exist? Could it possibly be that our governmental structure needs to be changed into a new, speedy, stream-lined, 1937 model? Or is it heresy even to think of such a thing? Have we, really, a true democracy?

We find the rather odd situation of the executive department making laws and the judicial department ruling that they aren't laws, both, it would seem, usurping powers that should, in a true democracy, belong exclusively to the legislative department. The President, like the cook in the kitchen, should devote himself to carrying out the orders of a higher authority—not to giving the orders himself. And the judiciary should confine itself to judging the application of laws to particular cases—not vetoing what a popularly elected body decides is the law of the land.

Perhaps if we disentangled the structure of our government, took the proper view of each department, and rendered to the Supreme Court the things that are the Supreme Court's and no more, we might be able to settle the question without quaking in fear of a dictator or surrendering to "an oligarchical financial and industrial control."

J. T. Joyce.

ADOLESCENCE

Chicago, Ill.

TO the Editor: Bernard Sachs in his article, "Adolescense," in the issue of January 22 condemns some of the recent methods of teaching by saying that they "are not in accordance with best physiological principles." The inference I have drawn is that he is using as an example the experiment being carried on in twelve elementary schools in our city since September, 1936. He states that he has yet "to find the teacher who could satisfactorily defend this new system." For his information I would suggest that he make an appointment with Mr. James E. McDade, assistant superintendent in charge of Chicago elementary schools, and originator of that experiment.

Mr. McDade, I am sure, would be glad to discuss with him the philosophy underlying the experiment referred to and can prove for him that thus far it has turned out to be not only physiologically sound but psychologically sound as well. If Mr. Sachs will then visit the schools to see the method in practise, he will find all of the teachers involved in carrying on the experiment able to satisfactorily defend the new method and overly anxious to do so.

Sarah A. Stokes.

PAX AND PEACE

London, England.

TO the Editor: I have only just seen your issue of December 25, 1936, in which you state that "the English leaders and original organizers of Pax seem to have given away every pacifistic principle and made the English branch no longer a very serious opponent of war violence."

As this is a very serious misstatement, I should be glad if you would correct it at your earliest convenience. No member of Pax has—in the *Catholic Herald* or elsewhere—made any concession to the criticisms of its opponents. The principles as set forth in our original statement have been loyally adhered to, and the only "concession" has been the necessary declaration that it is no part of the teaching of the Catholic Church that war is intrinsically immoral.

I can only conclude that you have assumed that some of the correspondents in the *Catholic Herald* who have "given away every pacifistic principle" are members of Pax. That is not so. We have steadily maintained that under modern conditions war is necessarily sinful, and that Christians have the right and duty to refuse to take part in any warlike activity. If this seems to you a weakening of the pacifistic position, I can only hope that such a weakening is very general among Catholics.

You hope that the American branch of Pax will remain firm in principle. We should like to assure you that those who first thought of Pax are entirely in agreement with their American colleagues. It is therefore disturbing to see so inaccurate an account of our development in such enlightened columns as those of The Commonweal.

J. Alban Evans,
Press Secretary of Pax.

"If however we do not engage in war with some other nation or group of nations there is no prospect of civil war in Great Britain. Pax therefore does not contemplate that eventuality but is concerned solely with war between nations."—E. I. Watkin, President of Pax, in the Catholic Herald.

"Our leaflet states the reasons why modern wars waged between nations for national ends are morally unjustifiable."—J. Alban Evans, Press Secretary of Pax, in the Catholic Herald.

At the time these statements appeared we felt that the first removed Pax from activity in an important field exactly when the virtue of fighting a class or civil war was being hotly debated by Catholics thinking of Spain. And then within the restricted field of international dispute, the second statement seemed to make further and crippling limitations. The editors felt that the possibility of war violence presenting itself clearly under the guise of an international war for "national ends," was so remote that pacifism reduced to such a narrow front was practically imperceptible. We welcome this letter from Mr. Evans, and are glad to mitigate our harsh statement and acknowledge with praise the pioneering efforts of the English group of Pax.

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Books

A Christian Caesar

The Amazing Frederic, by Gertrude Slaughter. New York: The Macmillan Company. $3.75.

FREDERICK OF PRUSSIA was amazing, too; but this is the Hohenstaufen, *stupor mundi,* the "first modern man" of so many textbooks and introductory courses in history. Mrs. Slaughter has written a capable brief biography in just about the current taste. It is obviously based on a well-rounded knowledge of previous writings on Frederic and his times, especially those of Haskins and Kantorowicz; it is "intimate" and "psychological"; and it accepts in its broad outlines the nineteenth-century Protestant pattern of judgments implied in the opposition of Medieval and Renaissance, a pattern apparently indestructible. Mrs. Slaughter is not a polemical writer, and she does her best to be fair to everyone; but Frederic is always right, always progressive and modern, even if sometimes rash. The book is, however, clearly written, and the narrative well sustained; there is nothing in English so good for the purposes of the general reader, and Frederic is worth reading about.

Mrs. Slaughter begins by showing an extraordinary knowledge of how the little boy Frederic felt when he was crowned King of Sicily in 1198, and though she does not maintain this degree of intimacy throughout, her methods will offend the literal-minded and perhaps others too. The attempt to describe what went on in a person's mind is, unless expertly handled, dangerous enough in the biography of a modern figure. It is disastrous in the biography of a medieval figure. M. Marc Bloch, reviewing Kantorowicz's "Kaiser Friederick II" some years ago, wisely remarked that "the poverty of the Middle Ages in psychological documents is such that even with persons of first importance, biography does not greatly add to our understanding of the times."

The other great weakness in Mrs. Slaughter's book cannot conveniently be discussed here, for it would involve the whole problem of the relation between the Renaissance and the Middle Ages. She is not quite guilty of the old simplicity: Darkness = Middle Ages; Dawn = Frederic, Dante, Roger Bacon; Sunlight = Renaissance. But she can write of Frederic's administrative work as though the Plantagenets and the great Capetians had never lived. And she can write that a provision of the Constitutions of Melfi "took a long step forward when it made the ruler, divinely ordained and yet actually chosen by the people, responsible to God, and to God alone, for their earthly welfare." This supposedly "modern" doctrine is of course perfectly good medieval doctrine. One need not go to extremes, and assert that Frederic was in no sense a rebel, that he fits perfectly into the world of the thirteenth century. Yet even that extreme would be nearer the facts than Mrs. Slaughter's conventional presentation of Frederic-Prometheus, suffering for reason, natural science, enlightenment and—incredibly—constitutional government. All that remains is to call him a Liberal!

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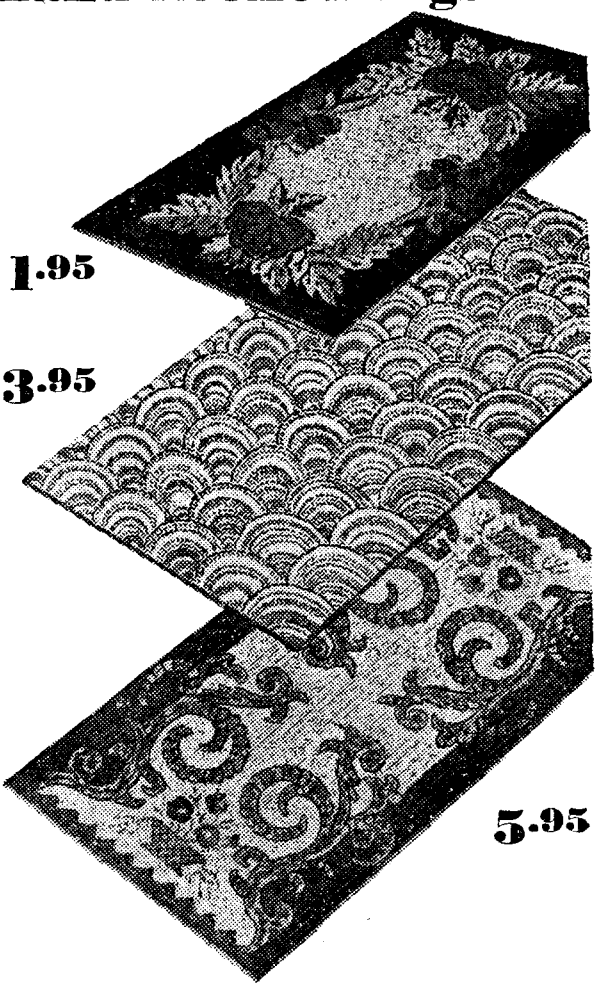

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Next Week

In NO CHEERS FOR CIVIL SERVICE Evelyn Miller Crowell persuasively sets forth her personal convictions on the basis of three and a half years' first-hand experience in Washington, that civil service will lead to no greater efficiency than the "spoils system." Mrs. Crowell also tells why she believes that better methods of appointment will not realize the fond hopes of civil service advocates. . . . William M. Agar continues his penetrating discussion of RELIGION AND SCIENCE by outlining the boundaries between the two and emphasizing the importance of natural knowledge. Dr. Agar gives some fascinating quotations from authoritative sources on the attitude of the Church toward science. . . . A show at the Whitney Museum of American Art is the starting point for AFTER THE GIBSON GIRL, by James W. Lane, a study of a healthy reaction in the early 1900's against the "prim, cloistered, feminine," overesthetic character of American painting before the turn of the century. Mr. Lane describes some of the leading "New York Realists" whose works are generously displayed at the Whitney Museum and defends their reportorial slant. . . . The English Catholic journalist, Stanley B. James in BLASPHEMY, a psychological study of violent anti-clericalism in so-called Catholic countries, contrasts it with the complete religious indifference so prevalent in English-speaking countries today, which he believes is far more hopelessly alienated from the Church than that "which can find amusement in the orgies of Russian and Spanish anti-clericalism," excesses which are a "sign of faith" because an attempt to exorcize it. Mr. James concludes: "If Catholicism regains its sway over those in revolt against it, a far deeper spirituality will be manifested than has prevailed hitherto."

The Don Fights Back

Professor at Bay, by Burges Johnson. New York: G. P. Putnam's Sons. $2.00.

THESE are the days of soul-searching for many a college which has found the going difficult and for many a college administrator who has surveyed the finished product and found wanting both the college and the college graduate. Educators and laymen have come forward with remedies ranging from drastic suggestions to scrap the colleges to plans for junior colleges, honor courses, training of the intelligence instead of the merely acquisitive faculties, classic learning, non-classical learning—ad infinitum. Into the atmosphere of challenge and controversy, the well-bred voice of the "Professor at Bay" insinuates itself, calling attention to a few truths likely to be forgotten in the heat of the conflict.

In five provocative essays, Professor Johnson analyzes the situation in the colleges. Thoughtfully, he discusses the conflict between campus and classroom, "passes the buck" of training to the home, and ardently defends the old culture against the modern culturine demanded by students who want to "get educated quick." His thorough understanding of the issues involved, his sane, tolerant, urbane presentation of the crisis which the colleges are facing, his ardent enthusiasm for true learning and his genuine love for his profession move the reader and help toward an intelligent appraisal of the forces at work and their probable eventuation. These few essays should be required reading for both partizans and critics of our American college system.

Though the essays on college are the most stimulating, they constitute barely one-sixth of the whole book. For the rest, the professor forgets his being at bay to talk in a pleasantly informal manner about nothing and everything. The tone of these "familiar essays" varies widely from the book for a modern symphonic tone poem on a drug store (with hilarious directions to the orchestra) to a symbolic presentation of hell. A few of the essays are ephemeral, stray jottings that seem hardly worth preserving. Many others, though, are devastating in their irony. Most of the papers, no matter how light or amusing, have an undercurrent of sincerity, an expression of true liberalism and a genuine belief in work and service. . . . Even when not at bay, he remains the professor.

MARY STACK.

Meditation

Think and Pray, by Father Joseph McSorley. New York: Longmans, Green and Company. $1.50.

"THINK AND PRAY" presupposes a conscious desire on the part of the reader to perfect his relationship to God through the agency of prayer. So many, alas, are content with an occasional somnolent *Pater* and *Ave,* and others mechanically read prayers out of books, repeating the soaring words of Saint Gertrude much as if they were newspaper items. Why do people pray thus? They must wish to pray or they would not make even so small an effort. Possibly the answer lies in

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lack of imagination, or lack of confidence in one's ability to talk to God as He would wish. To supplement such inadequacies Father McSorley's book provides a beautiful method of intercourse with God: simple, humble, appreciative, generous. His protestations of love for God always imply the intention of modifying one's course of action or mode of life. Profound insight is revealed in passages like this:

"I confess I have been among those
Who love Your Heavenly Kingdom
But not Your Cross,
Who follow You
To the Breaking of the Bread,
But not to the drinking of the Chalice of Your Passion."

On two points in particular, the whole-hearted love of God, and the value of suffering, Father McSorley has profoundly moving thoughts to suggest. As one reads this book, the puzzles and frustrations of life recede into proper perspective instead of looming up gigantic in the mind.

In form the book is unusual. It consists of eight sections dealing with particular elements of Catholic teaching, such as "Free Will," "The Mass," "The Holy Ghost." Subdivisions within each section are devoted to smaller facets of the subject. Each prayer is printed like verse, though unrhymed and unmetered, in order that the eye and mind may pause frequently to absorb the thought. It is a device that compels attention. The prayers are in the simplest and most direct of language, even to the use of the modern *You* and *Your*, rather than the traditional *Thou* and *Thine*.

During a time of heightened spiritual awareness like Lent there should be many who would find profit in making the acquaintance of this book. For one in genuine distress of soul, it is a satisfying refuge.

MARY MAGENNIS KANE.

The Big Problem

Supreme Court or Political Puppets?, by David Lawrence. New York: D. Appleton-Century Company. $.50.

"PONTIFICAL pundit," the epithet hurled by General Hugh Johnson at Walter Lippmann, does not fit his fellow columnist, David Lawrence. Mr. Lawrence could, however, be not inappropriately characterized by the terms, "plausible," "adroit," "disingenuous." These qualities are quite noticeable in his latest booklet.

In the first chapter, the author cites George Washington's condemnation of "usurpation" in a way to suggest that the Father of His Country was thinking only of the President and the Congress. As a matter of fact, the context shows that Washington probably had in mind all three branches of the government, including the judiciary. In the second chapter, Mr. Lawrence insists that the members of the Supreme Court are "honest men." No intelligent critic has ever said that they were not honest. The real complaint against four and sometimes six of the justices is that they construe certain clauses of the Constitution in the light of their own "economic predilec-

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tions"—to quote Justice Stone—instead of according to the original meaning of the text and with due regard to the economic needs of today. Therefore, it is necessary to substitute judges with a different mental equipment in both these respects.

Mr. Lawrence is likewise disingenuous in his citation of Justices McReynolds, Stone and Cardozo, as though they were typical. The fact is that they are exceptions to the general rule that the Justices reflect the economic views of the Presidents who appointed them. Moreover, there were peculiar circumstances which explain the appointment of these three men by Presidents whose economic views were not shared by them, respectively. The author's reference to the political affiliations of the Justices is misleading and irrelevant. No well-informed person has ever said that the members of the Court divide along party lines. The distinguishing factor in the divisions of the Court is almost always their different views on economics and on the relation of government to industry.

The above are merely samples of Mr. Lawrence's method, particularly, in the second chapter. The remaining three chapters are less objectionable. The author is strongly opposed to any device which would deprive the Court of the power to declare legislation unconstitutional. In this I can agree with him. Nevertheless, these three chapters contain a certain amount of misleading suggestions, while the last of the three positively misrepresents the NRA. The author's program for bringing about some of the most important objectives of the NRA is to a great extent naively futile; for example, he would have minimum wage laws enacted by the states or by interstate compacts, and he would have the shorter work-week accomplished entirely by labor unions.

JOHN A. RYAN.

Amateur Pilot

Ride on the Wind, by Francis Chichester. New York: Harcourt, Brace and Company. $2.50.

THAT the traditions of Francis Drake and Raleigh still seize the imaginations of the younger sons of the better families of England is attested by their continuous adventures, however naively calculated. A Peter Fleming ragging adventure is not far different from a Cecil Lewis or our present author, Francis Chichester, boldly bragging about it. Yet there is a vast difference in the interest for the reader.

Chichester is an English amateur pilot who decided to fly by way of Japan, the Pacific Coast, Alaska and Canada, back home to Britain, starting out from Sydney, Australia, in a seaplane. Flying north inside the Great Barrier Reef along the Australian coast, he eventually got to Thursday Island. He pushed on to New Guinea, the Dutch Indies, the Philippines. Then he flew, by accident, over the forbidden area of Formosa, labored into a landing in China, and finally crossed the sea again to crash while trying to make a take-off from his second landing in Japan.

For aeronauts the detailed record of such a flight is of undoubted interest, though it is dramatized in this narra-

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tion to the point of neuroticism. This is an uncommon quality in aviators, but not in English adventure-author-lecturers, and it is in the latter category that the ordinary reader will have to place Mr. Chichester. You will have to be interested in the exact details of how he got his "petrol" at each stop, how well he slept each evening, what cigars he smoked, when he took his brandy, and what he thought of his hosts' table manners. Not to mention his spiritual reactions to being in the air. But always, be sure, as an Englishman. Sporting and turning up trumps and raging at how foreigners mess him up when they try to help him—and never without an eye to the book he's going to write about it whatever happens.

HARRY MCGUIRE.

Mountain of Silver

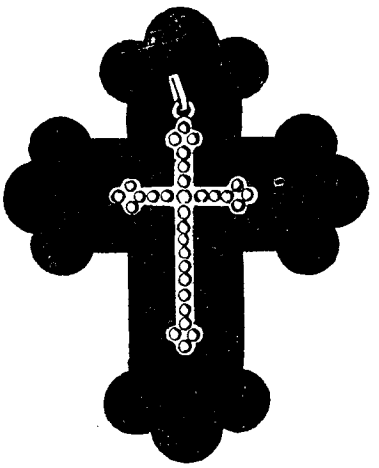
Silver Stampede, by Neil C. Wilson. New York: The Macmillan Company. $3.00.

THIS book certainly has all the makings. There is a mountain of solid silver, hanging over Death Valley, first seen by Forty-niners, a myth that attracted all the badmen and demigods of the new empire of the West in the silver-throated 70's. It is a chronicle of the mushroom town Panamint, which sprang up in a night, with a graveyard, newspaper and brothel, and fell in a cloudburst. It tells of Clem Ogg, "bullwhacker," able to cut the seat of a man's pants out at twenty-five feet with his whip, of Martha Camp, Venus in bustle and whalebones, whose corsets were unfurled as the gonfalon of Panamint's prosperity, Wells Fargo guards, road-agents, of two miners who lived together in a shack but never spoke till the shadow of death fell and one had to administer Davis's Pain Killer to the other. There are drinks served with a whisk-broom, so the drinker could dust himself off when he came to and got up.

The book is raw silver and raw manhood, shimmer of mirages, and pouncing of tarantulas. It has a hero right out of Exodus, Bill Stewart, with a back like an ox and the beard of an Abraham, the "angel" who created the mining town, between handling railroads and manhandling the world's currency, the United States Senator whose house in Washington was a museum of all the major Victorian atrocities of elegance. He exuded silver and metropolises; he grubstaked Mark Twain in the writing of "Innocents Abroad." And Wilson's story has the scenery to set off its heroes: salt lakes where fabulous monsters slithered like dolphins under the cold desert moon, painted mountains full of heat and cold and death, and a vast comet hung in the sky, immense as the Milky Way, presiding over the hour of fierce life of men run mad for silver in the heart of a ruined landscape like that of the moon.

But, in spite of all these things, "Silver Stampede" does not get off the ground. The story confuses one. It lacks unity. Too many characters get lost on the road. It is only eloquent notes for the great book somebody—who knows how to put sentences and men together—may yet write.

ROBERT P. TRISTRAM COFFIN.



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Neither Suspense nor Drama

As I Live and Breathe, by Willie Snow Ethridge. New York: Frederick A. Stokes Company. $2.50.

THE AUTHOR'S note declares: "I have taken one year out of my life and put it, just as it passed, into this book. There is neither suspense nor drama in it; it is a simple, true account of days as I lived them with my husband and three small children in a city in Georgia. I hunted no lions, I scaled no dangerous peaks, I dined with no dictators, and yet I lived joyously, vividly and completely. . . ." The book proves this declaration more emphatically, perhaps, than the author intended. Evidence is complete that for the period of one year the author's interests reached no whit beyond such primal concerns as her children, whom she calls "the offspring"; her husband, whom she calls "the roommate"; and a hodgepodge supporting cast; against prosaic scenes that range from kitchen to Middle Georgia Fair. All this makes substantial living, no doubt, but as written it is very dull reading for anyone but the author's friends and associates.

A Striving Poet

Phineas Fletcher, by Abra Barnett Langdale. New York: Columbia University Press. $3.00.

THE FLETCHERS are not to be excluded from any worthy picture of the English seventeenth century, though good comment on either has been lacking. Dr. Langdale's biography is a scholarly effort to collect the material and to solve the inevitable problems. His book contains much new information (for example, about Fletcher's relations with Benlowes) and supplies a good critical commentary on the poems. A chapter on Fletcher's interest in science is a compendium of much new material, not all of which has, understandably enough, been thoroughly digested. This is no ordinary dull academic biography.

CONTRIBUTORS

WILLIAM M. AGAR is the headmaster of Newman School, Lakewood, N. J.

REV. FRANCIS B. THORNTON is a poet and contributor of children's stories to magazines.

REV. JAMES F. CUNNINGHAM, C.S.P., is doing missionary work in the South.

EMMET LAVERY, author of "The First Legion" and "Monsignor's Hour," and one-time city editor in New York and member of the bar of the State of New York, is now writing in Hollywood.

ROBERT SPARKS WALKER, formerly editor of the *Southern Fruit Grower*, is a journalist and lecturer, and the author of "Anchor Poems."

REV. JOHN O'GRADY is professor of sociology in the Catholic University of America and secretary of the National Conference of Catholic Charities.

CRANE BRINTON is professor of history at Harvard University and the author of "A Decade of Revolution."

MARY STACK is an instructor in English at Brooklyn College and St. Joseph's College for Women, Brooklyn, N. Y.

MARY MAGENNIS KANE is an occasional contributor to THE COMMONWEAL.

RT. REV. MSGR. JOHN A. RYAN is professor of moral theology and industrial ethics in the Catholic University of America, and director of the Social Action Department of the National Catholic Welfare Conference. He is the author of "A Living Wage," "Social Reconstruction" and "A Better Economic Order."

HARRY MCGUIRE is president of the Modern Group.

ROBERT P. TRISTRAM COFFIN, professor of English at Bowdoin College, is the author of several books of poems, an autobiography, "Lost Paradise," and the novels, "Red Sky in the Morning" and "John Dawn."

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